PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MW

The
American Friend

Old Series
Vol. XLIX No. 16

JULY 30, 1942

New Series
Vol. XXX No. 16

Qualms of the Quakers

By O. Herschel Folger

A Ministry to Youth

By Charles F. Thomas

Positive Faith of Pacifism

By Evan W. Thomas

Hawaiian Problems

By William M. Maier

Pacifism as a Way of Life

By Bertram Pickard

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For Aug. 2—Abram: A Pioneer of Faith

(Genesis 11:31—12:9; Hebrews 11:8-12)

ADVENTUROUS FAITH

There can be no question in the minds of discerning religious people as to why the character of Abram has held such a high place in the minds and hearts of both the Hebrew people and their Christian descendents. Abram was a man of action, not a man of words. He sought and lived the will of God and then talked about it later. He was certainly a doer of the word and not a hearer only. And most men, though they themselves do not at all measure up to such a life standard, do admire and recognize the true worth of it.

There has generally been a large group of men in each generation who have had worthy thoughts and ideas as to how things should be—a better way of life, a happier and more useful pattern for living. But just as surely there has been in each generation a real dearth of men who were ready and willing in any measure to try to effect the flesh and blood incarnation of those ideas.

Such was the expression of adventurous faith, that daring pioneering, a real abandon to the revealed will of God, in the life of Abram. It was considerably more than a vague statement of pious, historically sound and orthodox ideas about God and religious realities. His faith was the very opposite of this. It was the breaking of family precedent, prejudice, and prevailing religious patterns.

This adventurous faith of Abram was his simply doing what he knew to be the right: the revealed will of God. For he was deliberately seeking to know more perfectly God's will and to bring his will into oneness and harmony with it.

This is more than a problem in philosophy, theology, or sociology. It has the same connotation, involving the same factors for each of us today as it did for the patriarch. It involves more than knowing about God, others, and ourselves. This faith is the creative application of this knowledge by ourselves in our thinking, willing, and acting. There will, of course, be the satisfactory emotional response natural to the factors involved. Such a faith results in our knowing God's revealed will, our doing of that will, and so becoming in the intimate experiences of life at one with him.

I have observed mid-western Friends, first as a child and youth in a minister's home, and for ten years as an active minister. Down beneath the futility of proper words and phrases that must be used we differ but little in our thinking as to what is right and what is not right. This is true even in respect to the world conflict that has so completely engulfed us. But that is as far as this oneness goes, that which we think is right or wrong. There is the widest difference of thought, expressed opinion, and practical action in our day-by-day responses to solving this dilemma. The same thing is true concerning many of the other moral and social problems that are pressing upon us. This may be reduced to the simple statement of fact that our religious ideals are a great deal higher than our practical living faith in our God.

Where is there anything in our lives to compare with that faith by which, "He looked for a city which hath foundations, whose builder and maker is God." Where is our living faith which is seeking to know and to do God's will, as revealed in the life and teachings of Jesus? Where is our living faith that translates the intimate daily experiences of home and family, of school, of work, of play, of community, of government, even of the church, from dreamy idealism into flesh and blood realities?

If we as Friends, not to mention the larger Christian bodies, continue to grope blindly or deliberately in ways that are so far short of approximating the way of Jesus, we deserve to lose our identity as followers of the Master who said, "Ye are my friends if ye do whatsoever I command you."

Jesus Christ, the church, and the Christian fellowship are in dire need of men of faith—pioneers with the sensitiveness, vision, and the will of Abram. Men who know and will do God's will.

ELMER BROWN.

For August 9—Unselfish Praying

(Genesis 18)

ABRAHAM'S INTERCESSORY PRAYER

It was the simple fact that Abraham was a man of faith and action that gives meaning to the very interesting account here recorded of his humble, determined, vigorous intercessory prayer for sparing the righteous of the cities on the plains.

Prayer is that noble experience of sincere and devoted men and women who want to know continuously the more perfect will of their God for their own lives and for their brothers, that they may thus order them and bring them into accord with the divine will. Who was more fit than the patriarch Abraham to approach the God whose guiding hand had led him from his home and kindred into this new and strange land through his living faith? So we may well consider ourselves truly presumptuous in seeking the joys and blessings of vital prayer, when we have failed to appropriate the guidance already given to us because it cut across our desires and plans. This is true when we approach God in prayer for our own personal needs and likewise when we turn to him in our inner recesses in intercessory prayer.

The golden text of this lesson from the pen of James, the prophet of action and faith, definitely states that it is the "effectual fervent prayer of the righteous man" that availeth much with God. There are times in our lives when we are praying fervently—in fact violently—for things that we think we must have for ourselves, a loved one or friend, our church, community, or our nation. But we must be fully aware that intercessory prayer is the high privilege and responsibility of those individuals who have fulfilled their full share of the relationship that God desires between himself and his children.

To be effectual in intercessory prayer one must also place himself at the disposal of the leadings of the Holy Spirit of truth, very probably in carrying out his own prayers in behalf of another. One may be required to do certain things before he can hope to realize the burden of his prayer in the life of the other. This is certainly true in personal evangelism, as intercessory prayer is related to it. For it will be the depth of Christian experience, the spirit and attractiveness, the living example that may go farthest and mean most to the person involved. Such sensitive awareness to the direction of God's spirit should be sought and cherished by us all.

We must not forget, too, in the light of the prayer life of the Master himself, that our every prayer must be breathed in the conscious purpose of his words, "Nevertheless, not as I will, but as Thou wilt." Such a humble spirit on our part opens the windows of heaven and releases infinite sources of spiritual blessings.

What should be the burden of our intercessory prayers today? Certainly it should include our desire for the deepening of the spiritual life of the churches

(Continued on page 343)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—$1.50 per Year

Old Series Vol. XLIX No. 16 | JULY 30, 1942 | New Series Vol. XXX No. 16

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

The Qualms of the Quaker

By O. Herschel Folger

THE serene quietness for which Quakers are famed gives place in many hearts these days to disturbing qualms.

Probably every public speaker keeps in his emergency kit, for use following over-enthusiastic introductions, the story of the unworthy spouse's widow. After listening, amazed, to an extravagant eulogy in the funeral sermon of her late erring husband, she turned to her little son and said: "Johnny, go look in the casket and see if that really is your father." This incident has its companion piece in the story told at the Five Years Meeting. A little Quaker boy had heard so many laudatory remarks about the members of his Society that he finally turned to his father and asked, "Father, does anybody but Quakers go to heaven?" His father finally managed the correct reply: "Yes, I think so. If nobody but Friends went to heaven, it would hardly pay to keep the place up."

Many another little boy in other Friends' family circles has been wondering of late. Commendatory appraisals by prominent writers and favorable phrases from popular commentators accumulate: Stanley High's "leavening drop in hate's cosmic bucket," Dorothy Thompson's "gentle people dedicated to the Kingdom of God," Nina Wilcox Putnam's "people really good," Daniel A. Poling's "Quaker courage," Edwin C. Hill's "oasis of quiet and meditation," are only a few. To these plaudits should be added the many honors heaped upon groups and individuals, honors at least indicative of a high opinion held by *some* people of *some* Friends.

The present acclaim is not a new story. Years ago William James said, "The Quaker religion which George Fox founded was something which it is impossible to overpraise. In a day of shams it was a religion of veracity rooted in spiritual inwardness and a return to something more like the original gospel truth than men had ever known in England. So far as our Christian sects today are evolving into liberality they are simply reverting in essence to the position which Fox and the early Quakers long ago assumed."

In 1920 Dr. Inge, then dean, declared Friends were nearer primitive Christianity than any other modern group. In 1921 Harry Emerson Fosdick, in a sermon on the beatitude of the meek, pointed to Friends as a pioneering example. In 1932 Glenn Frank urged adoption of the spirit of the Quakers by all political parties in the coming campaign. In 1936 a Buddhist bishop, a monk, and a priest traveled several miles together to worship in the largest Friends meeting in America because of what they had learned of the Quakers. Comments from people of less prominence have been many: "friends of my people" (Negro leader); "the real religion" (Jewess); "all saints" (Baptist minister); "the only real Christians" (Universalist pastor). It will be remembered that even the liquor men joined the chorus. When the makers of the whiskey named after the "sect" received protests from Friends, the distillers declared in defense of such trade use of the name that they produced the best whiskey on the market. Therefore the name was appropriate and a compliment to Quakers!

A heart-searching tribute is found in a letter from a seventy-year old shut-in, "I have read of you Friends. If only there were more of your mind. You are doing a wonderful work. You do things so wisely. These are dark days for all the world. You work to the needs of hearts. You have found the right way. Oh, try to spread it everywhere!"

Another comes in a recent letter from a minister of another denomination, "What Friends are saying and doing is of prime significance. They are concerned with the center and not with the circumference of Christianity. They have wide divergence of opinion and yet honesty and corporateness. They have a clear message for the future. Their attitude toward war is right. Their willingness to serve in difficult fields is definitely taking hold of the future in a way that will tell vitally in the dark days ahead and the beyond when a better time can be established."

The qualms of the Quakers have increased with every expression such as these and with every new complimentary article published. The praise is an inspiration, yes, but there is humiliation as well. There are just enough of the other comments to prompt honest self examination. "One of your groups has the highest tariff against new ideas of any I have ever known." "Two of your workers are two of the most ignorant people I have ever met." "He hasn't had a new thought in twenty years." "Some of them got so sanctified they weren't fit to live with." "With all the good things you hear

about Friends, why is it that in our community they show the least cooperation of any church in town?" "The Quaker idea is outmoded and impractical in our modern world."

With these and other discrepancies considered, what accounts for the apparent prestige which Friends have acquired? It is obvious that Friends' influence is not due to their large numbers. Although some insufficiently informed writers would have been startled to have seen 1200 in attendance at one American Friends meeting at an Easter service, the phenomenon of Friends' prominence is the more remarkable when the number of small meetings is considered and when it is realized that there are, for instance, almost a hundred times as many Baptists as Friends.

The cause cannot be found in equipment. Whether the early Friends' wariness of "steeple-houses" is an influence or not, there are not a dozen Friends churches in the United States which can compare favorably with leading churches of other denominations in their buildings, their "church plants," their physical facilities for doing their work.

The prestige cannot be due to organization. Compared to the episcopacy, for example, the legislative and administrative methods of Friends seem to many woefully antiquated. The individualistic congregationalism would erroneously lead the average bishop to think that Friendly deliberation is entirely inadequate to the needs of modern efficiency.

It cannot be due to powerful preachers. The first sixty ministers, ten years after George Fox began his work, moved the country, but today the influence of Friends' ministers is limited. Whatever may be said for the development of the laity, the genius of Quakerism, even in pastoral meetings, simply does not produce great preaching. When lists are made up of modern Bernards of Clairvaux and John Chrysostoms, no Friends' names are ever found among them.

It is not money. Although there is some justification for the famous description of Friends as "a money making, God fearing people," only a comparatively few Friends are wealthy. Friends never rank very high in denominational lists of per capita giving.

It is not education. Although early Friends were pioneers in education and Friends' schools today have an excellent reputation, it is doubtful that Friends in general have as high an educational level as several other groups.

It is not even zeal. Much to the disgust of many observers, Friends have been slow about many things. They are said by some to be continually in a receptive mood with very little spiritual aggressiveness.

Most of all—and the qualms multiply—it cannot be due to a rank and file superiority over other groups. The embarrassment to Quakers in recent months becomes acute. Literally thousands of Friends are compelled to confess that, as far as they themselves are concerned, many commendatory statements are only fractionally true and others are entirely false. Even without receiving vocal criticism, each knows in his heart of hearts that he does not practice the "real religion," that he is not "really good," that "saintliness," "courage," "meekness," and "spirit" may apply to some Friends but not to himself. All the other qualities which commentators have chosen to particularize have thus far been elements to be striven for but not yet realized. The average Friend is forced to confess that the adverse criticisms are often more accurate.

If the fame of Friends and their present favor is not due to equipment, organization, preaching, wealth, education, zeal, or personnel, what are the real causes? Four may be selected, among others.

In the first place, what Friends have accomplished and have stood for *cost* and cost dearly. Their early persecution is common knowledge. In spite of the opinion of some modern historians that early Friends made nuisances of themselves, there is stimulation to our thinking in that seventeenth century report which said it had been a good year because only a thousand Friends were in prison! The severity of the tests proved the sincerity of their convictions.

Friends paid the price and went straight ahead without wavering because of their *mystical basis*. God through Christ was in the center of all. The Indian warriors who joined the silent meeting which they had intended to attack, the children who continued in worship after their parents had been taken to jail, the Friends who sat in silence by the roadside after the arresting officers had been called away, these familiar references make evident their desire to practice the presence of God under all circum-

Worship

In meeting, as I drop the daily round
I loose my spirit from its binding ties
And bid it sense Thee for Thy gifts of life.
Sometimes the things I thought I'd ushered out
Keep clamoring at my mind for audience,
Or body tenseness will not free my soul.
But yielding up, the way is cleared for Thee
To free me from myself, restore my soul
In Thee, to speak to my condition.

Sometimes Christ bids, "Keep listening for Me."
Or, "See Me in My children sore distressed
By boredom, cruelty, by ignorance
And *love each one*, for I am truly there
As moving as in beauty of the hills,
The prairies, sea, and sky, and man ennobled.

"If thee be freed from trivalities
And trained to be a 'seeing' soul to the
Expertness of the men who turn the lens
Of telescopes to stars, and microscopes
On protozoa, shutting out all things
Irrelevant, thee'd find Me everywhere.
'Tis purity of soul, 'tis singleness
Of purpose powers thee to ken Me e'en
When most find life frustrated, drab.

"If thee will not obstruct Me, thee will see
All men illumed in Me, and each as dear
To Me as thee, My child. And as I bid
Thee love Me utterly, love all likewise—
The boys and girls, the elders, and the youth;
For I am always there. Love all and live."

MARY KIRK ANDREWS.

Central City, Nebraska.

stances without the assistance of man as intermediary or the aid of material things.

The mystical was closely connected with the *practical.* Rightly considered, the overflow of the contemplative devotional life into active service is inevitable, St. Simeon Stylites and other monastic examples to the contrary notwithstanding. We have made the phrase trite by much repetition, but uniquely Friends demonstrated that Christianity was a "way of life." They proved that there is one gospel, not two, that the man with a personal gospel without a social gospel has a narrow one, the man with a social gospel witlhout a personal gospel has a thin one. The affirmation as an alternative to the oath, a man's word as good as his bond, prison reform, opposition to slavery, work for peace, were due to experiencing the spirit of God and "doing something about it"—Christianity in practice. They utilized the *pervasive* method as well as the *persuasive.*

All reasons for Friends' effectiveness may be summed up in this: There must have been then, and there must be now, some central discovery in the very essence of Quakerism which has *"cosmic validity."* Friends somehow must have come close to the very nature of God. They must have discovered the reality of the living Christ. They must have stumbled onto the truth of the constitution of human nature with "that of God in every man." They must have revealed an eternal emphasis in "love, the law of life." They must have found a secret of the universe when they tried to live "in the virtue of that life and power that took away the occasion for all wars." Do these discoveries have significance for "run of the mine" Friends?

The truth is, when our history is examined, that modern Quakers have qualms because we have so often respected the ideals of the past with no application to the present. It is so easy to lose vitality with changing customs. If the "plain language" is not used, is the ideal of universal brotherhood which it originally emphasized no longer valid? If the "pastoral system" and somewhat programmed worship services have been adopted by many, has the "leadership of the Spirit" been dispensed with? If, instead of fourth day and first month, "Woden'sday" and the month of Janus are now referred to without reverence for those gods, are there other gods creeping in? If the "society" and the "meeting-house" are now by some called the "church," is the spiritual significance of the inner church lost? If the so-called ordinances are eliminated, is communion thereby unrecognized in its depth? If other denominations shun the queerness of the Quakers, have those fundamentals been retained which that queerness has signified?

It is so easy to admire a conviction and refuse to adhere to the principle. It is like hearing Paul Robeson sing and refusing racial justice. It is like the conversation quoted in *The Atlantic Monthly* years ago: "Dr. Kelman preaches us masterful sermons every Sunday." "But do you try to carry out in business the things he is pleading for?" "Heavens no! It would ruin business!" We smugly enjoy, without action, a favorable reputation which the deeds of others have gained for us. One Methodist said: "I can't understand it. When a Friend talks peace, everybody shouts: 'What grand folks these Quakers are.' When a Methodist says the same thing, they say he is a traitor to his government." How many of us have earned any such respect on any subject? How many of us adhere to the principles involved?

Further, it is so easy to accept the crown without the cross—so easy for Friends, even more than others, to accept the heritage of the prophets and the apostles and the "church fathers" and present day leaders, to receive credit for the pioneering of missionaries, and evangelists, to profit by the advance work of reformers, to be uplifted by the consecration of spiritual explorers, to share the praise bestowed upon those active in various forms of social service, without paying the price. The signs of the times are clear and he who runs may read. The intensifying conflict between Christianity and several forms of paganism in the world today points to a time soon to come when Christians, Quakers, and non-Quakers, alike, will be forced to make an epochal choice, and it will cost.

It has now been eight years since I walked into the reading room of the Friends center in Paris and saw an issue of THE AMERICAN FRIEND lying on the table. This subject stared at me from the title page: "Bridging Our Gulfs." I had attempted in that article to describe the need for the ministry of reconciliation between man and God, man and man, different kinds of Quakers, various groups of Christians, nations, races. What changes since that time, in Paris and elsewhere! The gulfs are tragically far wider and more numerous than they were then. Both the world situation and Friends' position in that world increase our anxiety about our influence, about our following those who were once said to turn the world upside down. A popular name for us is "earth-Quakers." Do we have sufficient consecration to turn any small part of this troubled world right side up?

"Disturbing qualms?" Yes. Can we make them "quickening qualms?"

Whittier, California.

Conquests for the Church

HOWEVER much we may value the past, for us it can never be final. God has not spoken his last word or his best. Jesus Christ has not yet exhausted his power to redeem and to transform. There are still vast reaches of truth to be penetrated, new meanings in the old Gospel still to be disclosed. There are still great stretches of territory waiting to be subdued to Christ's obedience, millions of hungry hearts longing for the satisfaction he can bring. It is for his church to win these conquests, to appropriate this truth, and to render this ministry. But we shall succeed in our mission only as we turn our eyes from the past and even from the present to the greater and better future that awaits us. Still the Master's promise holds true for those who have faith to receive it. "The works that I do shall ye do also, and greater works than these ye do because I go to my Father."

WILLIAM ADAMS BROWN.

Basic Principles

By Walter C. Woodward

AS INTERPRETED by Friends, the Christian faith is primarily personal and spiritual. It centers not in dogma or ritual but in a Person. When God yearned to give the world a new and fuller revelation of himself, he sent his Son as his personal revealer. Through Jesus, the Christ of history, we learn what God is like. We worship God as mirrored in Christ, essentially divine and essentially human. God thus glorified personality by giving us his Son in the form and character of a person who came to save us from our sins. For God himself is a person, "and they who worship him must worship him in spirit and in truth."

The historic Christ is also the present indwelling Christ. Through the presence of Christ in our hearts and lives, we have a continuing revelation of God. The indwelling Christ becomes the light of God within us, the inward light, "that of God" in man. God thus erects his temple in the human heart and dwells therein as we open our hearts to receive him. An outward acceptance of faith becomes the reality of an inner experience.

As God enhanced personality in the gift of his Son, so he hallows it by his indwelling presence. Since all men are potential temples of the Divine, all personality becomes sacred, and men everywhere are God's children, the objects of his loving anxious concern. Thus the inward and revealing Christ is the dynamic that gives us a burning sense of mission and presents to us the sacrament of universal brotherhood. Out of the poignant sense of this inner, mystical fellowship, come "the rising tides of human sympathy."

Primitive Christianity was not an organized Church but a spiritual fellowship. It was an intimate, personal fellowship with God through Christ and through the presence of the Holy Spirit. There were no laymen in this early Christian fellowship, for *all* were priests. All had direct communion with God—and fellowship with each other. This sense of immediate communion between the individual soul and God is central to the Christian life as experienced by Friends. Man is thus ennobled as the child of God having direct access to the Father. As he yields himself to the divine guidance, he becomes an eager and active partner with God in building the Kingdom of heaven on earth in the hearts and lives of men.

This doctrine of the dignity of man permeates all human contracts. An immeasurable worth attaches to man through his sonship with God. Here we have the basis of true democracy, rooting in the divine-human relationship and working out through all aspects of our common life.

Written in March, 1942, for inclusion in the New Revised Discipline of the Five Years Meeting.

A Ministry to Young Friends

By Charles F. Thomas

AT THE Annual Meeting of the Executive Committee of the Five Years Meeting held in April, provision was made to carry forward a special ministry to Young Friends. Some Friends are already acquainted with this work; others may desire more information.

There has been a growing concern within the Board on Christian Education, centering primarily in the Youth and Student Department for a more intensified and specific work to be done in the interest of youth. At the April meeting of the Board this concern took definite form. The Youth Department brought to the Board the suggestion that the next most significant piece of work to be done in the Five Years Meeting as a whole should be an educational and spiritual ministry to Young Friends. Since neither the Board on Christian Education nor the Youth Department has an adequate income to sponsor such a project, it was determined to present the need to the Executive Committee of the Five Years Meeting. When the need was described to them they concurred in it. Funds were allocated for it and arrangements agreed upon for responsibility in carrying it out.

The need for this ministry is accelerated by the conditions of our time. Under normal conditions it might be considered trite to say that the future character and message of Friends will be determined by our present young people. It is not trite today, when we realize the impact of war conditions upon the emotions and thinking. Either our young Friends will come through this period strengthened and deepened in the basic principles of our faith or strangely changed. The very nature of the Quaker message is being molded at this hour more profoundly than we may think. Ten years hence Quakerism will be the result of what happens to the spirits and minds of young people during these critical times. Furthermore, there are patterns of new design that will emerge during the next few years. Therefore, we see the need of a ministry that is spiritually buoyant; that challenges to a deepened devotion to God; that appeals for a thorough search for and complete obedience to God's will; that believes God wants to speak through youth in this hour; and, that sees the Kingdom as God's way, now. A ministry of this kind will be offered as a strength to the faithful work of those already ministering to young people.

Besides this deepening commitment of life to God, we desire to see growing up over the Five Years Meeting small spiritually intensified groups for prayer, study, and social action. These groups are to be united in purpose and fellowship. In this way there can be stimulated among young Friends a united message. Not only a message should come from such groups, but *message bearers*, young people dedicated to bearing witness to Christ and his truth. It is our feeling that more effort needs to be made in this direction. Especially valuable in this effort will be the drawing together of these young messengers into a conscious fellowship with each other. If this can be realized even in small measure it will mean a revitalized life in our Society of Friends.

Too many of our young people are lost to our meetings and to the church as a whole. If there can be a vital Young Friends movement within the Five Years Meeting, it will change this condition to a degree. We trust it is not too ambitious a goal in an hour like this. In order to give strength to such an effort we hope to develop study programs and common action projects that will give expression to constructive principles of Friends.

At the present time, T. Canby Jones,

a graduate of Haverford College and son of Thomas E. Jones, and one who has the background of both Indiana and the East, is serving as the Minister to Youth. Canby Jones came into this work highly recommended by several influential Friends. He is a young man of unusual depth of experience and is greatly concerned to witness to that experience. He began his work with the Five Years Meeting in June. He has attended Young Friends summer camps in North Carolina, New England, and Indiana, besides visiting in many local areas between camps. Iowa and Wilmington Young Friends have invited him for service in their conferences.

It was the thought of the Board on Christian Education that the Ministry to Youth should broaden out into team work whenever possible. To this end the writer was asked to join Canby Jones in his work during July and August.

The work this summer has been confined mainly to visiting conferences. However, this we hope is only a forerunner of a more direct work with Yearly and local meetings. It is the intention of the Board to make the Minister to Youth available for Yearly Meeting Young Friends committees and local meetings in extended service. He will answer calls to speak or lead groups in short gatherings, to attend conferences and camps which occur regularly, and to do field service within a Yearly Meeting. In this connection we see the possibility of a series of regional week-end conferences or spiritual retreats, particularly for older Young Friends.

This ministry will be extended to Friends colleges as way opens. Here, too, fellowship groups would be encouraged for the purpose of prayer, study, and action. Work would be done through groups on the campus and such other ways as may open.

A very vital part of this ministry will consist of leadership conferences and retreats where the leaders of Young Friends can come together from all parts of the Five Years Meeting. In this way the united message and constructive work of Young Friends can be developed together. Out of conferences of this kind can come materials, projects and other forms of service for the young people in our meetings.

This brief sketch of the work that has been entered upon may answer your questions. Again it may be said that the Executive Committee of the Five Years Meeting, which represents all phases of our United Work, believes this to be one of the most urgent needs in our cooperative work. It is entered upon in the spirit of service to young people and adults in local and Yearly Meetings. The ministry will be performed in such ways and upon such occasions as way opens.

Holy Water

By Howard W. Elkinton

HOLY water does not, as a general thing, mean much to Quakers. The non-ceremonial emphasis of our religious practices has long since deserted the baptismal touch that is still the sign of the good Catholic.

Last summer when in Barcelona I had a rainy afternoon on my hands so I sought the cathedral, as is my custom. One finds in cathedrals those things that men wish to keep. They are mausoleums of the finer concepts of life. In short, one can gauge a community fairly well by visiting the churches and looking at the furniture of the place. So it was in Barcelona. The door opened into a court filled with growing plants. One does not find, in every cathedral, a patio. In the garden square which was protected by a very interestingly wrought iron fence were two geese, broad leaved trees like the banana, a pool, and two fountains. One should stop with the geese, which walked about in stately rhythm, daisy white backs and yellow-yellow legs. The two fountains fed a cluster of fine jets into the air.

Inside the cathedral there was the stillness of death. At first one saw no worshippers. Bit by bit one's eye became accustomed to the gloom. A bent old man was visible, seated sunk in sleep or prayers. There was the clatter of carpenters in the distance which made the sanctity of the church even more lugubrious. My spirit was under a strange cloud that can come upon one when leaving light and life and the out-of-doors for the cavernism of an old, old cathedral.

But at the side door was the stone fount. I waited to see if anyone could enter and use it with a touch of holy water. Minutes passed. No one came. Evidently religion as I had thought of it did not grip the people of Barcelona. Or else they were too busy. Suddenly there was a stir at the bowl. It was the char-woman whose duty it was to clean the large shallow stone vessel. She went after her job with a Catalonian energy. Out went the old water. A swish and turn of the scrubbing brush and in went the clean water to be used by the faithful.

I have often thought of that service in that old Spanish church. The mournful choir stalls, the melancholic carvings in deep stone that trimmed the loges of the royal guests, and the dark stairway that seemed to lead into the faded gold and dark red hangings that shrouded the entrance to the vaults wherein lay the departed prelates of Barcelona. And, suddenly, the vigorous swish of the cleaner woman and life burst upon the cathedral with its bath of fresh water.

As a matter of fact, this whole scene came back to me not long ago with a fresh rush. We were deep in the woods at Patapsco Park. To be exact, we were working on Spring No. 1 of Nature Trail No. 2. Leon Friedman and Paul Wilhelm had dug a ditch back to the beginnings of the springs, some fifteen feet in the side of the hill. They had boxed the spring in a cement chamber from which a two-inch pipe led the water to a place where the public could drink. It was a nice job of spring capture. If one is not careful, the spring can escape the box and seep around or under or away.

A spring in a public park is not a simple thing. It must be readily accessible to thirsty persons or else they will tear it apart. It must be so channelled that people with pails or at least cups can get the cool, fresh water easily. Our job carried us further. We had to use the rocks that lay at the end of the pipe so that they would not only carry the water away in a little canal but also so that the public would keep its feet dry. When folks start tramping around in muddy water or in a wet spring bog they are just about as thoughtful as the animals in an African water hole. So we braced the platform that lay on a bit of a slope with a cross log. Some one had notched the log on the under side so that the water could run down the little valley from this outlet. Then there was a lower terrace, very simple, just enough to finish the job.

Actually this spring lies below the road by some twenty feet, so there were steps to dig and flat stones to ease in position as stepping stones. Unfortunately the specifications of repair set by Walter Goodale, the project superintendent, did not include planting of the bog below with skunk-cabbage, nor did we feel that we had time to put Christmas fern on the newly raked slope or maiden hair in the crevices of the rock. Actually, these plants lying in the wood all about will care for the planting themselves within a few years.

The engineering was interesting, a nice little problem in hydraulics. The spring crew at Patapsco Civilian Public Service camp gets a "real kick" out of this work. In the first place, there are many springs in the park. Secondly, they are not all easy to hold. Thirdly, each spring is an entirely different problem. I would add a fourth pleasure; work in the deep woods on a hot day is a happy relief even though one does

drip with perspiration from the exercise of hauling stones and shovelling gravel. There are lots worse places to work than on Nature Trail No. 2. However, it was not the joy of the ferns, nor the little frog called Freddie, nor the even smaller tree toad called little Freddie, that lingers with me on this job. In fact, it was not even the black snake which first challenged our way and then seemed to take to personal handling by the crew leader, commonly called Sunbeam. Nor even the remarkable leap that said black snake, also called Freddie, made from the top of a dogwood tree to the low branches of a beech. All these things had their place as adventures about the trailside spring No. 1. Rather, it was the lesson of the water.

Where did the water come from? A geologist who knows the strata of gabbro in the Patapsco Park might hazzard a shrewd guess. Actually the study of sub-surface waters is a sub-title of geology which Paul Wilhelm, of the spring crew, desires to investigate. Another man might take an especial interest in the strictly engineering features of the job. To me the frame of a spring is always so engaging, the kinds of ferns, the Solomon Seal, the blood-roots, and even the skunk-cabbage with its lush leaf, and in a closely held season, its flower cowl. Where did the water come from and where did it go?

And then my mind travelled back to the chore-woman in the cathedral in Barcelona. Were not we in God's cathedral? We did not have the vestigial remains of the Spanish dons festooning the wood—nor even the romantic memories of their adventures, but we were in a holy place. Further, the public were not pressingly with us on that particular Friday, but, as at Barcelona, they might arrive later. We were not at the spring primarily to drink, although its cool waters did refresh us mightily at three separate times during the day. We were there to clean the basin. Choremen in Patapsco Park, close by the city of Baltimore, Civilian Public Service camp No. 3, assigned to cleaning the fount, so that God's spring could flow with Holy Water.

Germantown, Pennsylvania.

A Glimpse Into Hawaiian Problems

Friends Work in Honolulu

By William Morris Maier

A RECENTLY established outpost of of the American Friends Service Committee is at Honolulu in the Hawaiian Islands. With the United States entry into the war, the small group of Friends resident there felt that Friends could make a distinct contribution towards the maintenance of mutual understanding, long an attribute of the Islands.

Under the leadership of Catharine Cox and Joel Cox, Cora Varney, Gilbert and Minnie Bowles, and Jane and Gordon Bowles, a branch of the American Friends Service Committee was established in early January with the approval of the Board of Directors in Philadelphia. The action was taken, after consultation with leading citizens and with the full approval of the military authorities, the Islands being under martial law. Jane Bowles acted as Executive Secretary for the months of January, February, and March, and the writer, William Morris Maier from Bryn Mawr, Pennsylvania, took over in early April.

To understand the nature of the work in Hawaii, one must first understand the history of the Islands and the almost unique conditions that have grown up as a result.

Discovered in 1778 by Captain Cook, the so-called Sandwich Islands soon became a busy center for sandalwood trade. With the exhaustion of the supply of sandalwood came the rise in importance of whaling in the Pacific and Alaskan waters, and the Islands were, for half a century, of the greatest importance to that industry as a stopping-off place and a supply base.

As whaling declined in importance, another industry, now all important—sugar—came to the fore when the first cane was grown in 1835. Extensive irrigation projects for cane cultivation proved entirely successful, and great plantations soon grew up on all five of the main islands, each one with its own mill. This in time led to the system of agents or factors with large central offices at Honolulu, causing it to be said that the Islands are controlled by these agencies. In point of fact the sugar industry has been, and is indissolubly tied up with the life and welfare of Hawaii, bringing great wealth and prosperity also. Pineapple cultivation started in the early part of this century, and has played an increasing part in the trade of the Islands, but it has not affected the Hawaiian life or structure as has sugar.

Originally said to number several hundred thousand, the Hawaiians have diminished numerically and have gradually mixed with other races, but their impress on the spirit of the Islands has been lasting. A friendly, openhanded, tolerant and hospitable people, they have done much to create and maintain that unique and close relationship existing among the many races that have settled in Hawaii. In the early days of sugar and in spite of labor-saving devices, it took many men to work the plantations. The Hawaiians were not numerous and did not take to the work, and it was early necessary to import labor. Efforts to get racially similar Polynesians were bound to fail; next were tried Chinese, then Portuguese. About 1900, there came a large number of Japanese and still later Filipinos were brought in. Hawaii has become a true melting pot, but race has set up a superiority doctrine. The Caucasians, after all, remained here from the first only by leave of the native king. Inter-marriage is frequent, and though some groups kept to themselves, there is a high degree of mutual respect.

A very important factor in building this spirit of tolerance has been education, in the broadest sense of the word. The schools, public and private, have played a large part; the University of Hawaii, the Mid-Pacific Institute, Institute of Pacific Relations, Academy of Arts, Public Library, and many other institutions, have done much towards strengthening the bonds of unity between the peoples of widely different ancestry, gradually fusing them in a truly American democracy. It is this contribution towards true international understanding that many here are so anxious to preserve in spite of war and hatred.

Of the 426,000 inhabitants of Hawaii in 1940, about 158,000 were Japanese, or of Japanese ancestry, forming the largest race unit in the Territory. The greater portion of them have been born in the Islands, educated here and brought up in the American way of life, with American loyalties and ideals. The war has placed them in a difficult situation. Many types of employment are closed, suspicion of acts and motives has been aroused, and there is a general feeling of insecurity.

The situation of the Japanese-born older generation is no less complicated,

(Continued on page 337)

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LXVII. AUGUST, 1942 Number Four

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

The Positive Faith of Pacifism

BY EVAN W. THOMAS

I AM frequently told that pacifism is correct in theory and a desirable goal, but that conscientious objection to war, or the refusal to cooperate with militarism, is negative and hence futile.

The contradiction inherent in this statement should be obvious, yet the reasoning is so typical of modern liberalism that even some pacifists succumb to its wiles. Pacifists should be the first to realize that this inner weakness of liberal education cannot survive. Moral values are not promoted by preaching ideals and resorting to the methods of those who scorn morality. The enemies of democracy know well that freedom can no longer be defended or promoted by war. Its friends are bewildered and, try as they will, war propaganda can no longer be effectively identified with a crusade for freedom. For America, World War I was an aggressive and idealistic campaign for democracy and permanent peace; World War II is a hesitant effort to protect British and American interests through the preservation of an unjust and impossible status quo. The failure of the democracies to implement their ideals with appropriate action during the past twenty-five years is the chief reason why we are again at war.

Political democracy, among other things, implies the willingness to compromise for the best interests of the greatest number, thus permitting adaptation to a changing environment. Compromise in this sense is not necessarily a moral issue but a policy of give and take, live and let live, which recognizes the needs of others as well as one's own. The refusal of the democracies after World War I to abandon the policies of economic imperialism and extend to defeated Germany and the oppressed people of Asia more genuine cooperation was politically short-sighted. Their failure to recognize that democratic principles are something more than selfish expediency, hidden behind lofty ideals, was fatal hypocrisy. Thus the secret weapon with which the Nazis started this war was not their own shrewdness but the dead rot of complacent insincerity which paralyzed the democracies. To credit the fanaticism of a few dictators with responsibility for the present violent upheaval is incredibly superficial. The efforts of the democracies to avoid war were not due to a belief in the moral values on which alone peace rests, but to their desire to do business as usual. The revolt against such a status quo made a tragic and evil choice when it turned to violence and tyranny, but it was in accord with the tradition of international anarchy.

THE EVIL OF WAR

War is now the most malignant of social evils. Almost alone it made totalitarianism possible. Nazism could never have risen to power and flourished in Germany if all nations had not been using the institution of war for their own selfish purposes. War and the threat of war have frequently been used to protect established privilege, but today it is the demagogue and the tyrant who find in these weapons the easiest access to exploitation and power. As a result, millions of people suffer and die only to find that each succeeding war brings a greater bondage.

Europe has now paid a terrible price for the insane wickedness of this folly. The entire continent is so devastated by violent death, hunger and despair, that it will take generations to build anew. It is probable, if the war continues to complete victory by one side or the other, that European civilization will disintegrate as completely as did that of the Greek City States after the Peloponnesian wars. The values of political communism promise little for a new and greater civilization. An entire generation of children in many European countries is already starving both physically and spiritually, while their elders await the end of the agony without hope or purpose. What can even a conquering people do in such an arid waste? Civilizations are not built on empty pride, hate, and disillusionment. Governments cannot destroy and drive from their midst the most independent brains and the finest spirits and still prosper. On the other hand, the attempt to fight fire with fire is a manifest absurdity when an entire civilization goes up in flames and men grovel in despair, dying without faith or promise of a better way. There is nothing positive about choosing between the immoral methods of war and the absolutism of an aggressive tyranny. To do so is defeatist because both lead to the same end. This is the belief of pacifists. What then can they do to prevent the ultimate triumph of evil?

THE ALTERNATIVE TO WAR

If evil is to be overcome by good, there must be some freedom of action for the good. Political absolutism denies this. How then can the good function? If it cooperates with evil it denies its own existence. If on the other hand it resists absolute force with force, it spreads and intensifies the sway of evil. The way out of this dilemma is less difficult than it seems. There can be no absolutism as long as people refuse to cooperate with it. When majorities whole-heartedly cooperate with absolute force those who seek positive good cannot function except by the refusal to cooperate. To call this negative is to say that the effort to remove an obstacle which blocks all movement is negative. Everyone knows that evil must be resisted. On the other hand, the attitude of the obnoxious moralist who attempts to compel conformity to his ideas of right and wrong is negative. The greatest of saints never achieved high religious experience without first disciplining himself against temptation. But he denies his own faith when he attempts to accomplish this by making others good first.

We cannot force our values on others but we can refuse to cooperate with those who demand absolute power. This is the alternative to war.

Unlike war, the refusal to cooperate with tyranny can never destroy the values of democracy. On the contrary it is a positive contribution to liberty because it is the only way we have of implementing our values in the face of an organized attempt to destroy them. True, the success of non-cooperation with tyranny and exploitation depends on the number of people accepting this method of resistance, but minorities must lead the way. If the appeal of moral integrity to the conscience and reason of mankind falls completely on deaf ears there is no hope anywhere. Non-cooperation can be learned by the exploited and down-trodden with infinitely more success than the violence of war.

PACIFIST FAITH

In religious terminology God alone is good. The mystic discovers this truth through a profound sense of unity, the highest experience of the soul. But even the mystic has to sustain life in a world of relative differences. In practical life the good has to be interpreted in terms of values which cannot be lived absolutely because man is not absolute. Nevertheless the motive behind our interpretation of the good is the desire for unity and our faith in its ultimate reality. In other words, belief in brotherhood is founded on an authority which transcends human differences. Imperfect though our interpretation of this may be, we must act in accordance with principles which lead in the direction of a better life for all. Faith in the good is judged by its fruits, but it does not follow that good deeds can create faith.

Men can die for spiritual values without ruining civilization and inflicting incalculable injury on others. Because of their faith in God or the human spirit, some can even starve and suffer torture without losing courage or their love of humanity. This is the most positive appeal that can be made to mankind. It is not new. Men have done it before and will again. The struggle seems to be lost in one part of the world only to be renewed elsewhere. Individuals are crushed and the faith which upheld them seems to be annihilated only to spring anew from the ashes of those who went before. If this were not true, society would long ago have decreed its own death. Every living cell has a tiny nucleus, the vital essence of its ability to live and create. The time must never come when this nucleus in society is permitted to perish through the failure of individuals to abide by the laws of their being. Call it what you like, this is the faith which motivates pacifists today. It is the hope of the world, the promise that freedom shall not perish from the earth.

Excerpts from "The Positive Faith of Pacifism" by Evan W. Thomas, M. D., published with permission of the author. This pamphlet may be secured from the War Resisters' League, 2 Stone Street, New York, N. Y.

The Loyalty of a Christian

I pledge undying allegiance

To GOD, the Father of all men,
who is worthy of my highest loyalty,
whose sacred name I will always reverence,
whose holy will I endeavor to do;

To Jesus Christ, the Saviour of mankind,
who says, "Seek first the kingdom of God,"
pray, "thy kingdom come . . . on earth,"
forgive—take up thy cross and follow me;

To All members of God's one great family,
of every tongue,
in every clime,
on every shore,
I will seek to become a true brother,
a faithful friend,
a humble servant.

Neoga, Illinois. FRANK D. CAMPBELL.

Pacifism as a Way to Peace in the Modern World

BY BERTRAM PICKARD

MANY persons have felt that the declaration of war should cause all pacifists to abandon their convictions Nevertheless, the case for the pacifist remains. The coming of war tends only to sharpen and perhaps to clarify the issues. Any pacifist is only too well aware of the discrepancy between his practice and the principles and motives he aspires to. As a Quaker, one may be forgiven, perhaps, for drawing somewhat immodestly upon the record of the Society of Friends, since that is the field of experience most familiar.

* * * *

The first thing is to try to get clear what we are talking about. There are two key words to the title, namely—Pacifism and Peace. We must define carefully our terms.

Pacifism as a concept is so new that the very word is just gaining admittance to the dictionaries. You will not find it in the 1919 edition of Webster's International Dictionary; nor yet in the Nouveau Petit Larousse of 1932. It finds a place, however, in the 1929 edition of the Concise Oxford Dictionary, where it is defined as, "the doctrine that the abolition of war is both desirable and possible."

But that is a very extensive definition which presumably covers the peace movement as a whole, and perhaps millions of other people, too; whereas this paper will deal with "absolute" or "radical" pacifism; or "integral" pacifism, if one may be permitted to use the English equivalent of the usual French term —*le pacifisme intégral.*

This integral pacifism may perhaps be defined negatively as the refusal to resort to, or to support the organised slaughter of human beings; and, positively, as a belief in and practice of the use of spiritual weapons in meeting violence and evil, together with an emphasis upon a cooperative and creative way of life.

* * * *

Having defined "pacifism," what about this "peace" to which pacifism should provide a way? Once again the dictionaries do not help us much. On the contrary, they show only too well how poor and negative is the content commonly put into the word. "A state of quiet or tranquillity," we read; or again, "exemption from, or cessation of, war with public enemies." Little wonder that with such weak and watery descriptions, the concept of permanent peace which gained ground during and after the first World War is giving place again to the idea of peace as merely a breathing space between recurrent conflicts. It is significant how little is being said today about "a war to end war" by contrast with such statements in the last war.

What, then, does permanent peace

really imply? A cursory examination of the three main currents in the Peace Movement will give us a sufficient answer for our present purpose.

Firstly, there are the evolutionary internationalists. Theirs is a political emphasis. They point to international anarchy; and attack especially the concept of a virtually unrestricted state-sovereignty. They propose world order and the institutions designed to promote it—arbitration, league of nations, federal union, world government, and so on.

Secondly—also concerned with human behaviour—there are the revolutionary socialists. Their emphasis is social. They concentrate upon the evil and ills of economic anarchy, "capitalism" being their special bugbear. They advocate world commonwealth as the goal and essential pre-requisite of peace.

Thirdly, and lastly, there are the personal pacifists, concerned less with human behaviour than with human nature. Theirs is a religious, or ethical, approach to the problem. They emphasize the moral and psychological anarchy which underlies, so they insist, the social and political chaos of our times. They point to the seeds of war in the human make-up. They preach new man in a new society, declaring their faith in the potential unity of mankind.

* * * *

This third approach is so important for our subject that, before drawing from the foregoing brief analysis some conclusions about the true nature of peace, we will make a digression to examine a little more closely those roots of moral anarchy and of war embedded in the human psyche.

When George Fox, the founder of Quakerism, was invited, because of his exceptional gifts of leadership, to become an officer in Cromwell's army, he refused. "I told them," (i. e. the Commonwealth commissioners) he said, "I knew from whence all wars arose, even from the lust, according to James' doctrine." By lust he meant, of course, the lust to hurt and destroy; the lust for power and dominance; the innate dislike of difference.

But, although Fox recognized these dark forces within himself which, in his case, had been mastered through a revolutionary spiritual experience so that he lived, as he put it, "in the virtue of that life and power that took away the occasion of all wars," he was probably not fully aware of the complexity of human motivation.

It would be simple if we could say, "War springs from the evil in man." But can we? May not the English novelist, Storm Jameson, be nearer the truth when she says, "War persists, not because men are base, but because they are noble"? William James evidently reached a similar conclusion. In his famous essay entitled "The Moral Equivalent of War," he points to the terrific appeal that war makes to the spirit of self-sacrifice and courage, so characteristic of youth. He suggests that, unless this self-same spirit of service and of duty can be mobilised and canalised for peaceful ends, that is to say unless some moral equivalent of war can be found, it will be difficult, if not impossible, to abolish war.

If William James came as near as any man before the first World War to a scientific diagnosis of human motives in war, this diagnosis has been carried further in recent times by other psychologists, e. g. Siegmund Freud and his collaborators. One thinks especially of the correspondence that took place between Einstein and Freud, published by the International Institute of Intellectual Cooperation under the title of "Why War?"

We must all have been puzzled, with Einstein, over the strange paradox that, whereas the great majority of people sincerely desire peace, nevertheless, under certain conditions men rush headlong to war "with wild enthusiasm." For me, Freud's examination of that paradox and analysis of human motives in relation to war, threw a flood of new light upon what hitherto had been obscure and baffling.

Here, in barest outline, is the Freudian analysis contained in Freud's reply to Einstein's questions. Human instincts are of two broad kinds. There are those tending to conserve and unify; the constructive, or "love" instincts. There are those, on the other hand, tending to destroy and kill; the destructive, or "hate" instincts.

It is essential to realise, Freud urges, that these two groups of instincts cannot be simply described as "good" and "evil." On the contrary, both these opposites are necessary elements in man's activity and evolution. And, what is more, the instincts of either category operate rarely, if ever, in isolation. Each is commonly blended or alloyed with a dosage of the opposite. For example, the instinct of self-preservation is generally associated with an element of aggressiveness; whilst the urge to destroy and kill is often disguised by association with an instinct of the opposite group. For example, cruelty may be subtly camouflaged by idealism, as in the case of the Inquisition.

Furthermore, if this disconcerting mixture of motives be true so far as the individual human psyche is concerned, the same phenomenon is infinitely more striking where the motives and actions of masses are concerned. War calls forth, as Freud says, "a whole gamut of human motives," some avowed, others more or less slurred over. Under the influence of a collective psychosis, ordinary morality goes by the board, personal morality is submerged, and what the individual conscience would stigmatize as murder, falsehood and theft, are regarded, when undertaken for the herd, as justified, if not actually patriotic virtues. Hence, it will be seen that the hold war has over man is because of the release it gives simultaneously both to his idealism and to his latent destructiveness which, together, the one excusing the other, form an explosive mixture of tremendous force.

* * * *

Let us, then, ask again the question, "What does permanent peace really imply?"

I think we may take it that the three major trends we have observed in the Peace Movement are not mutually exclusive, but complementary. Each has something important to say about the causation of war and the paths to peace.

It is evident that there can be no stable peace without a radical reorganization of international life, designed to remove the present conflict of national sovereignties, and to achieve a measure of world government upon the basis of substantially just and equitable relations between the peoples of the earth.

But, it is equally evident, remembering the various economic causes leading to war, that, as the Charter of the International Labor Organisation states, universal peace "can be established only

ACHIEVEMENT

If we can find a bit of fun
To keep our spirits light;
If we can smile when day is done,
Or things don't go just right;
If we can fill the hours with cheer,
When all the world is wrong;
If we can bring new gladness here,
And to the heart a song;
If we can coax a smile or two,
When frowns are everywhere;
If we can smile, though we feel blue,
And help to banish care;
If we can ease another's load,
And dry the teary eyes;
If we can smooth Life's weary road,
And silence gloomy sighs;
If we can still forgive and love,
When all the world is mad;
And keep our Godward aims above
The sordid and the bad;
Then God can bless us as we go,
But better yet, by far,
We'll share our blessing here below,
No matter where we are.
In living God's great Love for man,
In Humbleness and Peace,
Then we can help in His great Plan,
And make all wars to cease.

MYRTLE E. THOMAS.

Richmond, Indiana.

if it is based upon social justice." In other words, world government must also include the idea of commonwealth in which all sections of the community, as well as all peoples, must have their proper share.

And, finally, is it not clear that, in the last analysis, the best planned human institutions can only be permanently effective, in the sense of adjusting the inevitable clash of conflicting claims, and liberating energies, on the supposition that there is a continuous educational process in train, promoting self-knowledge and discipline on the one hand, and the development and expression of latent powers in personal and social life on the other? Moreover, such education must include, as we have noted, the sublimation of man's fighting instincts.

If these be the three-fold aspects of true peace, it is obvious that peace is neither soft nor easy, but demands strenuous effort of thought, will, and imagination, not to mention a constant disciplining of emotions in personal and social life.

Peace so conceived is not so much a harbour to be gained, still less a backwater to drift into. To change the metaphor, peace is perhaps best described as a by-product of constructive and creative effort, since it derives from the satisfaction of those dynamic energies inherent in life itself.

II.

Against the foregoing background we can turn now to the consideration of the nature and special contribution of pacifism to the kind of peace envisaged. And when we speak of pacifism, remember we mean "integral" pacifism as already roughly defined, and now to be scrutinised more closely.

* * * *

The nature of pacifism is very commonly misunderstood. The idea of non-resistance, popularly associated with the name of Tolstoy, appears to have fostered the widespread misconception that pacifism might equally be spelled "passivism." True pacifism is nothing of the kind. It is a well attested fact that mere submissiveness provokes both cruelty and scorn. One meets with sentimentality in pacifist circles, as elsewhere; but the true pacifist is not sentimental. He knows well that a spineless "wouldn't-hurt-a-fly-ism" may wreak great havoc through failure to face and deal with hard facts and ugly realities.

Nor is pacifism a sort of inverted bellicism, though there are not wanting grounds for such erroneous judgment. In defining pacifism and showing its connection with the word pacific, the Oxford Dictionary points out that there are the two forms "pacificism, pacifist—hence pacifism, pacifist." The compiler then points out (surely with his tongue in his cheek!) that the "fist" and "fism" forms are "barbarous, but usual." Unhappily, bellicose pacifists are not unknown; one group of self-styled pacifists came to be known as "the hyaenas of peace!" Needless to say they were not true pacifists.

What, then, is true pacifism?

Fundamentally, it is an attitude of mind and spirit, an attitude of active and positive goodwill which characterizes the peacemaker's relations with his fellows, in thought and life. It is a spiritual force. We speak of the power of love in the West. In India, Mr. Gandhi and his followers speak of Ahimsa, or Soul Force, sometimes literally, but inadequately, translated as harmlessness.

This attitude of mind and spirit necessitates a rigorous and sustained self-discipline; for, it is powerful in proportion as the instinctive and violent emotions of fear, anger, and hatred are conquered and controlled.

It issues in a way of life which seeks constantly to overcome the evil will by the good will. "Be not overcome by evil, but overcome evil by good," was the injunction of the apostle Paul. Mr. Gandhi and his followers call this way of life *Satyagraha.* The *Satyagrahi* is one who "holds fast to the truth," opposing steadfast non-violent resistance, in the spirit of Ahimsa, to the evil thing, whatever it may be.

And, it inevitably results in vicarious suffering—the taking of the evil, as it were, upon oneself—which historically has proved dynamically powerful in the long-run even if, in the short-run, apparent defeat was its lot. A rich harvest was reaped by the Church through the unrevenged martyrdoms of the early Christians. Saint Telemacus was killed when he threw himself between the gladiators in protest at the barbarous sport; but legend has it that the gladiatorial combats were abandoned from that time forth.

To the Christian pacifist the death of Christ on the Cross was the logical and inevitable termination of a life in which the constant challenge to evil was accompanied by the steadfast refusal to meet the evildoer with other than the spiritual weapons of love and forgiveness. The Cross spelt apparent defeat. It was a symbol of shame; it has become in history the outstanding symbol of righteousness and of victory.

* * * *

The foregoing summary description of integral pacifism is, naturally, a description of pacifism at its best. Indeed, the spiritual and moral standard implied is so high that the question may legitimately be asked as to whether such a standard is not hopelessly out of reach of ordinary men and women.

It need hardly be said that pacifists constantly ask themselves this very question. They often hesitate to claim the title of pacifist, knowing full well the difficulties of the pacifist way of life. And yet, at the same time, they believe in the possibility of rising above themselves in the face of challenge just as the common soldier, who would never dream of classing himself among the heroes, believes that he will be able to carry through his duty however difficult and dangerous it may be.

And that brings me to a very important point to which pacifists as yet have given insufficient attention. If it be true—and who will venture to deny it—that millions of quite ordinary men show amazing heroism in life and death upon the field of battle, this is very largely due to the training and discipline, individual and corporate, through which they have passed. *Esprit de corps* is at the basis of the martial virtues.

The pacifist, who by reason of his position in a tiny minority, tends to be somewhat individualistic has yet to learn the vast importance of discipline, and to devise the necessary pacifist training and techniques.

In this connection I want to call attention to the book, "The Power of Non-Violence," by an American pacifist, Richard Gregg. The book was written as the result of four years' personal study of Mr. Gandhi's movement in India, and the methods adopted for the training of the Satyagrahi who have developed a kind of moral jiu-jitsu—to use Gregg's phrase—in resisting, by non-violent means, various kinds of political and social abuses. It is not suggested that a particular training and discipline adopted in India, in special circumstances, can be exactly imitated in other parts of the world. But, I feel sure that anyone who will take the trouble to read Richard Gregg's book will be disposed to think that integral pacifism cannot just be dismissed as a queer idiosyncrasy of a few well-meaning cranks and idealists.

Which brings us to the question of the special contribution of pacifism both in the field of politics and direct human relationships.

(To be continued in the next issue of THE MESSENGER OF PEACE)

Many of us, in our youth, were disturbed about Christianity's credibility. Could we intellectually believe it? Now, however, the scene has shifted. The towering question today is not Christianity's intellectual credibility but its practical relevance.—HARRY EMERSON FOSDICK.

Toward a Good Pattern of Living

BY MILDRED JENSEN LOOMIS

Dear Harry, Louis, Kenneth, Harold, Howard and Ogden:

The nature and success of the C. P. S. camps are matters of interest to every pacifist, but the fact that six of you—close friends—are in five different C. O. camps lifts my concern above the average. It is indeed troubling to note the growing feeling among you that work assigned the camps is insignificant or even futile. One week's mail brought these statements: "Our work should be more involved with people." "Although the conservation program is important, it is also true that it is only slightly related to the present emergency." "To the pacifist the camps are an unsatisfactory alternative, because in them he can do no constructive work to meet the threat of world collapse."

In the hope that they may help somewhat to "keep the C. P. S. dome open," I am setting down the following convictions forged from experience similar to that of many C. P. S. campers.

You can't see how the life of a homestead housewife (I prefer to say homemaker) is anything like yours as C. O. campers? Let me try to indicate. In the first place, we're all pacifists. To us the war system is wrong, and we want to be at work to change it. Second, though I'm a good bit older than you, I haven't lost the clamor more natural to youth to be in work that is *significant*—and in the thick of it too. Third, I share with the average C. P. S. camper a background of activity with people — teaching, camp counselling, Quaker work-camping, settlement house work in slum districts, discussion leading, etc. Fourth, and very important to this discussion, we are all in what is new to us, a rural—even isolated—setting. (I'm at Lane's End!—and a long one too.) We have quite suddenly left off our group work, our guiding and directing people, our preoccupation with reform movements. Now we are working with trees and soil, stones and gullies. By contrast it seems insignificant, unrelated to the present emergency and offering little chance to meet the threat of world collapse."

Or rather, it *did* a few years ago. Now, after a deeper look at the crisis of our civilization and after a clearer picture of what it is that threatens our world, it seems to me the most real cure can be brought forth out of the setting in which I am now happily a part. May I briefly share the shift in my thinking and how it came about?

Remember, ever since college I have been a searcher. I trust it is not immodest to term oneself that. My college didn't answer many vital questions. (Perhaps I was not awake enough to ask them.) But ever since, my search has been, "What really causes the poverty in the world?" "How *can* man be free?" "Must history continue to be strewn with bloody wars?" Along with the search there was the need always to be in what was regarded as the most significant work of the day—religious education first, then adult education in economics, work with the cooperatives, and, like many another, the slums of a big city were fit problem for my zeal. All this in rapid succession. "The impatience of youth," a kindly spirit might conclude, but honesty admits in it the pushing of a too persistent ego. There were of course, other pushing and persistent egos working on social reform. Our movements for "social change" did not progress very fast.

It came clear then, particularly through contact and study with Quakers, that those of us who want to be of use in putting the world in order must first put our own house in order. We must rid ourselves of even the subtlest and oft unrecognized bent toward power, pride, self-seeking and intolerance. (Sad that this was so late an addition in my search.) Such riddance is not achieved, I found, by the discovery of its need, nor by wishing its removal. It comes from resolutely peering into the dark places of the soul for the unconscious drives which issue in attitude and action, from constant effort to tap the Central Stream of Life, and submitting one's ego to it in repeated and long periods of meditation. It is aided by much searching of the experience of the mystics.

To find time for a more contemplative life I went to the country during summer and vacation periods. Little by little my eyes were opened to other contributions of the country. Good fortune led me to the "School of Living," the first of whose significant tenets is that a good living pattern is the primary need and logical aim of every individual. "Yes, we're interested in creating a warless world," they said to me, "but how should a human being live?" "Of course we want to eliminate poverty," they reassured, "but what is your notion of good living?" "Surely a man must be free, but what kind of daily living pattern can he set up that provides it?" Insistently they asked it, and eventually I had to give answer to it.

What point or thing should determine our standard or goal? Man himself, of course. What really is a *normal* (not average) human being? What constitutes his humanness as definitely as a cow's "cowness" distinguishes her from other animals? For the first time I began to look at the *genus homo* as such. Yes, college philosophy had distinguished between man and animal and urged that his differences (intellect and will) be developed. But here was a picture of normal, balanced Human, a highly diverse creature but a unity withal, accompanied by the insistence that a good living pattern must develop *all* his capacities! What kind of daily living pattern would allow the normal, natural, *integrated* functioning of the many sides of normal man—care for his physical, manual, biological, emotional, mental, social, artistic, economic, and spiritual needs all in one piece?

There's a question on which to build a social philosophy—and a new culture! There's a question the world has ignored—and gotten itself into the mire for its neglect. Instead of looking at man as an integral unit of many diversities and building a culture to suit him, we have let any kind of culture develop and made man adapt to that. And what kind of "culture" resulted? One that is concerned with but one or two sides of man—his need to eat, his ability to invent machines, an over-stimulation of his power instinct in the using of these machines. The common man does not ask himself, "What is a good way for me to live?" He repeats our accepted slogans: "A chicken in every pot," "Two cars in every garage," "What helps business helps you." Man's nature has been warped to fit the demands of industry, of the machine, and now, of the State.

But to get back to the basic problem of good living. The search for the answer, if it goes deep enough, will be a long one. For me it was a life-changing experience. I can only suggest some of the hundreds of subordinant questions the primary one calls forth. The more honestly one looks, the greater the surprise that most of them have the same answer, i. e. the country. For instance: Where can one's physical nature best be developed? Where can men and women best exercise their normal biological capacities in raising children? Where are the economic needs of food, clothing, and shelter most readily available? Where is intellectual life most stimulated, in the varied and numerous demands of country living or in the mechanized specialties of modern industry? Where is emotional life the richer—in sharing the birth, growth, and death

cycle of growing things or on city pavements? Where can the making of things with skill and affection most readily flower into artistic ability? Where does man's social nature find its best nurture—in intimate and oft-repeated contacts of the small (country) community or in the superficial fleeting ones of Metropoli? Where does religious awareness grow best, where one has daily experience with the imponderables of nature or in mechanical and commercial contacts of modern life?

Once my experience did not help me answer these questions with "country." Now we are in our third year of *integral* living on our homestead. I now know something of the sense of completion and renewal which comes from the utilization of the whole of me. Now my much neglected body and hands are active. How stupid it seems to have once rated the mental professions higher than the manual. How foolish to specialize and let bodies and health suffer, or be only fitfully cared for in some disintegrated play or "exercise," as if we had bodies just to carry our minds around on! Now I am discovering in myself what I believe is in everyone, artistic expression. It is working itself out in the designing and weaving of textiles, in gardening, planning and preparing meals, and in a hundred other functional ways. The true meaning of home and family comes to the fore because we cooperate in developing and securing our basic needs. We now know that *producing* is enjoyable, and far more dignified than forever getting pleasure merely from consuming. Now my earlier social-work concern for "creative leisure" falls far short of the truly human goal of creative work (!), which latter aspect is almost inescapable in true country living. I am convinced that one can never really sense the reality and nature of the life forces in the universe until he works with them, season after season, in the productive process. One is rewarded by his own quickened powers which result in an ever growing understanding and an interest which robs routine of its terrors and makes hard work a joy.

It would take pages and volumes to share my findings on the validity of country living and to show why I feel a new spirit and conviction about living on the land is necessary to revive a decent human culture. Perhaps you will be interested to pursue this further by letter, or come to visit Lane's End Homestead some day. Or read some of the dozens of fine books which help, like Frank Lloyd Wright's "Modern Architecture"; Eric Gill's "Work and Culture"; Ligutti's "Rural Roads to Security"; Borsodi's "This Ugly Civilization"; Arthur Morgan's "The Small Community, Seed Bed of Civilization," or Marx's (W. J., not Karl!) "Mechanization and Culture."

Do you begin to see why I am thankful that C. P. S. camps are in the country and have rural work to do? Your work is far more than a matter of terraces, contours, rotations and reforestation. You are in a setting which has in it the greatest possible development for the innate potentialities of man and his family. My concern is that the challenge and opportunity before you shall not be missed. The preponderance of urban influence in our culture has blinded most of us to it. I was a long time—much too long—seeing it. Like most people I thought the country was merely a geographical area through which to pass in getting from one city to another. And when I first came to Lane's End (even after all my intellectual conviction) I had something of that left-out sort of feeling which I presume is back of your complaints to "be more involved with people." (I ascribed it to my persistent and unregenerate ego!) But from somewhere came the good sense to give myself up completely to the enriching experience of real productive living—the handling, renewing and understanding of the soil; planting, watching, harvesting and communing with growing things; searching and working on the larger social problems which shape rural living.

Do you know that seventy-five per cent of the people in our country have rushed pell-mell from farms to cities in the past fifty years—away from the environment which builds and develops them to a conditioning which, on the whole, limits and specializes them? Are you aware of the forces which cause this drag of wealth and life from the country? Do you know what the use of the machine and chemical fertilizer is doing to the soil structures of our nation? Do you believe that the restoration of a true farming population and the restoration of fertility to the soil is one of the most important problems which confronts mankind? Are you aware of the terrific effects of our land monopoly system? Have you ever thought through the ethics of owning land and not using it? (This would be a whole year's study itself, and you should not omit the contributions which Henry George, Franz Oppenheimer, and George Geiger have made to it.) Are you working on the problem of how we can challenge our masses to the values in rural living—the independence, the dignity of responsible work which uses the whole man, creative home life, true neighborliness, and the cooperation with forces elemental and good? Are you concerned as so many are, only with altering the "administration" of our existing mechanical civilization, or are you with that small but growing minority which sees we need a change in the basic *nature* of our culture—a shift away from the over-mechanized, over-centralized type to a more balanced human type with rural experience available to the masses?

All this has been to suggest that as I see the crisis in human affairs, it centers around the question, "Shall culture be shaped to fit human beings or shall we continue to twist humans to conform to mechanism and materialism?" It involves a profound searching of the place of the machine and the State in human life. It is to imply that your setting and your work is definitely and tellingly related to the threat in the world. My request then is that you not overlook the chance that is yours. Devastated Europe is not the only place that needs help. The sickness is in us too. I believe that you (and I) are in the very millieu which, if we are wise enough to understand and good enough to interpret, has the most to offer of help and healing to our chaotic world. Will you not study and experience rural life to the full? Much of it about you will be dull. The experience of many rural people falls far short of its possibilities. They too need enlivening. But more conditions are present there for deep experiencing than any place; what is lacking we should learn somehow to provide.

And let us remember in our "getting of wisdom to get understanding." Let us make the most of the quiet and stillness of our setting by establishing a life-habit of mediation, of experimenting with the way of silence and contemplation. We can be sure that when we have found something the world really needs and are fit personalities to transmit it, the opportunity will appear.

Brookville, Ohio.

The only kind of Christianity that is going ultimately to succeed anywhere is the kind that works here in America; for, sooner or later, all the objections—philosophical, commercial, and otherwise—which are met in America must be faced elsewhere. What the world has been waiting for, through the centuries, is a sample Christian nation. America has the best chance of being that sample. Consequently, every movement which better expresses Christian ideals in American life, makes easier the task of the missionary abroad. On the other hand, any custom that is unjust makes more difficult the task of our foreign workers.—EDWARD LAIRD MILLS.

A LETTER TO A YOUNG ENGLISH C. O.

Dear A.:

Of course I shall be delighted to give you an hour for a talk over things, and another and another if you like. I appreciate your taking me into confidence. It was my own turn twenty-five years ago; but I have not quite forgotten what it feels like to want to get the mind a bit clearer. So come along.

In the meantime here are one or two things that you might like to run over in your mind, or better still on paper. But if you prefer we can try other lines when we meet.

It would be of little use for me to try to provide you, even if you wished it, with ready-made answers to tribunal questions, fair or unfair, or even to offer quick explanations of the cleansing of the Temple or the two swords passage or other similar conundrums. I hope you have already thought over some of these favorite references in their context and this in quiet study, for more than pacifist reasons, of the whole life depicted in the Gospels. You can hardly expect to stand for the Christian position unless you know in a fairly broad and deep sense what the New Testament is about and know also something of its spirit. Of course, it is not fair to expect the ordinary young fellow of eighteen to know the Bible as a scholar would, or to be able to stand up to experienced cross-questioning, even on Christian fundamentals; but you are being led to take what is not, unfortunately, an ordinary position; and something exceptional in knowledge and insight as well as in consistency and sincerity will be demanded of you, not unfairly.

The main points to think about are:

(1) Just because you are a person you have responsibilities and duties. To whom? To yourself, to your parents, to your neighbour, to the community, to the State, to other peoples, to the Church, to God? The question is how these compare in importance and fit into one another or overlap or contradict. Nobody can give a complete theoretical answer to this question of responsibility, and none can reach complete consistency in a practical answer; but your whole life and attitude reflect your inward answer and the degree of clearness that you can reach.

(2) Pacifism looks very negative to the ordinary person. What in fact does it mean to you? Is there any really compelling reason why you must be a pacifist? How are you going to make your pacifism real and concrete, not just in twenty minutes' oral testimony before a tribunal, but during the coming years in the world outside? Do you think that pacifism can deal effectively with the problem of evil? And how?

(3) What are your resources? Even if a few slick answers got you through a tribunal, they would not satisfy your own mind very long; and something more than an intellectual foundation is necessary. If you are going to do constructive, creative work and to give out constantly day by day, you must have an intake. Or if, supposing things change and you have to go to prison or even stand against a wall—and you must face that—in what strength will you stand? Prayer is not an easy thing to talk about; but vague phrases about our spiritual life do not get us very far.

When you come over on Saturday I know you won't want me to make up your mind for you or urge you to this course or that. It would be futile to try. You can only stand by a decision that you yourself make. But if you do feel led to make a Christian testimony you will know yourself to be in the finest company, historically and at the present moment. But you will also stand absolutely alone from a human point of view at the moment of real testing, and it is for that that you have to prepare.

All these questions will make you think I am seeking a seat on a tribunal; but I ask them merely to help your own thinking and because something inside you will raise similar points before very long. The ultimate question for you is what it is that gives you your sense of responsibility, and what is the context, so to speak, in which you have to make your responses to the challenges presented to you from within and from without. I feel that these decisions become easier, and yet more significant, in proportion as you make the foundation of your life a great act of trust. But I am not sure whether you will want to talk about that sort of thing yet.

Yours ever,
Y. Z.

The Wayfarer,
Friends House, London.

INDIA'S ROLE IN THE WORLD TODAY

By FRANK D. CAMPBELL

Many Americans realize that India can play an important role in the present world struggle. I am convinced that India will contribute much in this war, but even more to winning a world of peace and opportunity for all men. Centuries ago India was contributing the products of her soil and her looms to European life. Indeed, it was the quest for a shorter way to India which led to the discovery of America; so our people should have more than a casual interest in the problems of India.

At one time Indian culture was in advance of European progress. And it can truly be said that India has made a valuable contribution to world civilization. But since the white man set out to organize and exploit the whole planet, he has looked to India mainly as a source of raw materials and cheap labor. For two or more generations our people have known of the mass hunger and poverty suffered by the people of India. But the white man has been deeply engrossed in advancing his own standards of comfort and avoiding a downward pull by hundreds of millions in Asia less well off. Now the cleverness of English-speaking peoples has brought them into a critical world situation where they desperately need help even from their lowly Indian brothers.

I do not hesitate to acknowledge that British rule has brought considerable good to the people of India. Even higher education, in the English language, has helped unify diverse elements in Indian life and has made more available many values of western culture.

But the British have been masters in India during the period of railway construction and world industrial development, so even ordinary investment motives would have prompted these improvements, for which India has paid well. Even hospitals, medical training, and like services did not spring from British kindness alone; for such things are practical necessities anywhere. It can be truthfully said, however, that the missionary outlook of Christendom has added its touch of unselfishness to the contacts of Western traders in the East. But the economic imperialism of Western peoples, in which the United States shares abundantly, still hangs as a heavy burden over the impoverished peoples of India and other Eastern lands.

We should pull down the racial barriers which our Congress has erected between us and the people of India. For they are denied any privilege of naturalization to citizenship in our country and refused even the small annual quota of 100 Indian immigrants which a fair, non-racial application of our quota system would allow them. Then, while we boast much of freedom and of America as a land of opportunity for all; yet, with only one Negro member in Congress, who could say that the non-white among us have had any adequate share in law making and other governmental functions?

What we must admit, if we are to be truthful is that, in the main, our country presents the world a picture of government of white people, by white people, and for white people. Nowhere on earth have the British found better justification for racial imperialism than in the United States, where color, racial ineligibility to citizenship, and the exclusion system based thereon, are practiced against half the human family.

But instead, our friendly cooperation with the 800,000,000 people of India and China, born with brown and yellow skins, is imperative if a democratic world order is to be realized. The white man must change, not his skin, but his heart in the interest of a real brotherhood—including all men irrespective of race, color or place of birth. America can do very much to encourage India, but the continuation of racial snobbery is fraught with grave danger.

Despite the religious and other differences which divide them, I believe in the fundamental good sense of the people of India and their capacity for self government. But fair treatment by the United States and other countries will help India to solve her problems and in turn help to solve the problems of the whole world. I do not admit that India must find the raw materials for her industry and commerce within her own borders, as a writer has recently implied in a religious weekly. Neither do I advocate, as he proposes, "large-scale migration of Indians."

But the privilege of moving about in our Father's world is no less essential for Indians and for the welfare of their country than for the people of other races and nations. Thus earnings and information from abroad sent back to the ancestral village home in India are as important for the improvement of living conditions there as in other lands. India has been most fortunate in the leadership of a great soul like Mr. Gandhi, who lived abroad many years. So for a quarter of a century her struggle against white domination has been waged with non-violence, but with considerable unity of purpose.

I believe India will become Christian. The heart of India can find no real satisfaction except in Christ. He is the way, the truth, and the life for India as for the rest of mankind. Our work was mostly among rather primitive people, and in the days when the ox cart was our only means of getting about, a trip of 136 miles to the railway station required eight days of travel. These simple jungle dwellers have come to Christ in considerable numbers. An Indian friend of mine has written a book entitled, "Will India Become Christian?" In the preface are these words by this son of India: "As I study the life of Christ I find that three simple but great words were constantly upon his lips: 'The last, and the least, and the lost.' If India today finds herself the last among the nations of the world, and if she finds herself the least among the nations of the world, and if she finds herself lost among the nations of the world, there is hope for India, for these are the three words the Master loved to use."

WHAT DO WE MEAN—RACE?

What is race? It is, biologically, a variety of the human species. Pure varieties can develop only in isolation. Man has known little isolation. He has wandered, mixed. Hence there are no races, in the sense of pure biological varieties. But the anthropologist, being a scientist, has the itch to classify. He sees that men, though mixed, vary. So he rescues the term "race" and uses it as a pigeonhole for classification. He makes it stand for a type, to which he assigns a selected list of physical characteristics. Such a type may correspond to a once distinct but now submerged human variety, or it may not. As a useful classificatory device it makes little difference. A type, moreover, has little actual reality. Probably not one per cent of any population conforms to a single racial type in all characteristics. Strictly speaking, therefore, ninety-nine men out of a hundred belong to no race, in either the biological or the anthropological sense. And there is no other sense.—From "A Racial Primer," by GEORGE P. MURDOCK.

ON GOOD PACIFISTS AND GOOD SOLDIERS

BY FRED LIBBY in *Peace Action*

The interesting thing about an army is that it is generally looked upon as the very symbol of brute force, when in reality it is held together, and indeed made possible, by one of the same spiritual forces on which the pacifist relies. Military writers call this spiritual force "morale." An army built on brute force without morale would be nothing but an aggregation of robots. We read in ancient history of one Persian army that was held to its job only by brute force. Its conscripts fought under the lash—and were defeated by a little army with good morale. A soldier's morale at its best is a compound of loyalties—loyalty to one's comrades, to one's commander, to one's country, to one's cause—perhaps to one's God. Loyalty is an intense form of good will. The men and their commander, after experiencing danger together, come to have complete faith in one another and are willing to die for one another.

If this were the whole story, if there were no killing of the "enemy," the soldier would be an example of "pacifism" at its best. But the pacifist at his best goes the soldier one better. His loyalty reaches out to include the brave men in the opposite trenches whom he therefore can no more kill than he could his comrades. Many a soldier feels the same way in his heart. The pacifist recognizes no "enemies." He is required to have no double standard of morals, one for peace time and another for war time. He, like the soldier, needs to be courageous. He, too, should be willing to die for his comrades, for his cause, for his divine Commander. Pacifists have yet to develop a method of discipline for their rank and file that will be comparable in its effectiveness with military discipline. This development is bound to come in due time, because reliance solely on spiritual forces unquestionably requires disciplined courage of a high order. But good pacifists and good soldiers ought to be able to understand one another. They are not so far apart as they think.

The Messenger of Peace
Published bimonthly by the Peace Association of Friends in America.

OFFICERS
C. Clayton Terrell, *Chairman*
William E. Berry, *Vice-Chairman*
Seth B. Hinshaw, *Secretary*
Edwin G. Crawford, *Treasurer*

Subscription price—fifty cents per year.

Richmond, Indiana
101 South Eighth Street

A HYMN OF PRAISE

O Lord, I would rejoice in Thee,
And on Thy love depend,
Thou art my Father and my God,
My best and only friend.

Give me an understanding heart,
A way not hedged with thorn.
It is the path my Master trod
It leads to truths unborn.

A path illumined by a light
Not sun, nor moon, nor star,
It is a halo clear and bright
It's shining from afar.

Help me each day to live the Truth,
The Truth that makes men free.
"And when I shall become like Him,
Draw all men unto me."

FANNIE FERN HOWELL.

Tucson, Arizona.

No crushing of a nation, however much its leadership needs to be eliminated constructively solves any problem. Only the saving of the nations, the transformation of them from enmity to friendship, the incorporation of them, at last in the human family—only that is intelligent and creative realism. In these days of war's bitterness, never forget that unless we keep that attitude and spirit clear, the very winning of the war itself will be in vain.—HARRY EMERSON FOSDICK.

HAWAIIAN PROBLEMS

(Continued from page 328)

though for somewhat different reasons. Many of them have lived in a more or less Japanese world, speaking only Japanese, using Japanese dress and customs, teaching in Japanese language schools, and serving or attending Buddhist and Shinto shrines. With the war this world came to an abrupt end; many leaders were taken into custody and sent to the mainland; the purely Japanese organizations, such as the Japanese Chamber of Commerce and business Guilds, dissolved voluntarily or ceased to function, and there was general apprehension as to the future.

Conditions have not been improved by the inevitable influx, due to the war, of defense workers and Army and Navy personnel from the mainland. The events in California have added to the fears of the Japanese group here and have put ideas into the heads of the Caucasians. Many of the people of Hawaii, seeing all this happen, recognized the need to allay unwarranted apprehensions and to keep all groups as an active and loyal part of the general community. The military authorities themselves acted with restraint and with wisdom and foresight in clarifying the situation and in appointing a representative committee at once to deal with questions of morale.

The territorial welfare, together with Federal Social Security and other existing agencies, were ready and equipped to handle the financial and physical side of the problem. For us it was not a question of relief in the ordinary sense of the word. It was rather one of friendly guidance in cases of emotional stress and of finding sympathetic methods for building morale and community solidarity, of finding means to preserve the spirit of tolerance spoken of above.

The oriental tendency to withdraw in case of bewilderment and the hesitation to seek assistance on the part of many, led us to the practice of taking the initiative in family visiting. In many cases the real problem was not revealed until after the second or third visit. Gilbert Bowles' ability to speak in Japanese gave him a peculiar welcome in many homes. Three of our other workers, Dr. Frank S. Scudder, Miss Frances Clapp, and Miss Jessie Turtle, have lived in Japan and one, Miss Clapp, also speaks Japanese. Much of the visiting is done with families of Japanese fishermen, with those of Japanese language school teachers, and with those of the priests of Buddhist and Shinto temples. Very many men from the last two categories have been taken into detention. In some cases the mere chance of talking to a sympathetic Caucasian forms a much needed outlet; in some cases the need was for adjustment of family financial problems due to the absence of the father; in one case, arrangements were made to prevent the daughter losing a year of school; in another case, garden plots were found to partially supply the family table; in several there has been need to refer to the proper medical authority.

Immediately upon the outbreak of the war, we gave considerable attention to the employment situation; the Japanese fishermen had their customary means of livelihood completely cut off and other work had to be found for them; the same was true of Japanese photographers and many other groups. With the passing of time, however, adjustments were made and at present the employment situation is quite the reverse —there being a great demand for labor of many kinds.

With the development of the family visiting, there have come repeated requests for lessons in English from those who have in the past lived largely in the "Japanese world." Again this is not a large scale, but an individual problem. All of those born and educated in the islands can, of course, speak English. Many, on the other hand, are probably too old to learn easily. However, the problem is no less important for the middle group. Several of those who have approached us are leaders in their spheres, men and women of fine background and well educated—one of them from Tokyo Imperial University, one from a Japanese Normal School of high standing. It is very important that these persons should find their proper place in the community in the future. To do this they will have to have a speaking knowledge of English. In addition to this, the outside contact is often stimulating to them.

We have had an interesting problem to solve in the increasing shortage of firewood and charcoal. Almost all of the supply of these two commodities for Honolulu comes from a wooded district near the city which has been largely taken over for military purposes, the woods there being cleared and much of the kiawe wood burned. It seemed anomalous that there should be a shortage when the wood was being burned up. After a thorough survey of the needs of the community and of the methods of production, and after numerous conferences with leading contractors, we prepared a memorandum, maps, and written requests from the various contractors for submission to the authorities.

Charcoal is widely used among the Japanese for domestic purposes, for public baths, laundries, saimin stands, coffee shops, plumbers, and others. It is made by burning kiawe (algeroba) trees in specially constructed ovens.

The work of the American Friends Service Committee with the Japanese and others is only a part of the effort by those who are anxious to see that Hawaii retains its unique position in the American structure. With its long history of hospitality to all races and its tolerance of each, with its gradual education in American ideals and way of life, Hawaii has become a new experiment in working democracy.

Furthermore, Hawaii is strategically situated geographically, as well as politically and culturally, to become a bridge between the East and the West when peace does come. It would be more than tragic, if in this war we destroy this stepping stone, long in the process of formation, that will enable us so much more quickly to reach across the Pacific to the nations on the other side.

MAINE F. O. R. MEMBERS HOLD GATHERING

Rich spiritual inspiration and friendly intercourse were experienced at a meeting of the Wider Quaker Fellowship held at Oak Grove School, Vassalboro, Maine, on Sunday afternoon, July 5. The first Fellowship gathering of its kind in Maine, about one hundred concerned individuals, representing a number of different denominations besides Friends, felt a fundamental unity of faith and purpose as they worshipped together.

Rufus M. Jones reviewed the journeys of David Sands through this region, first in 1774 when he planted Quakerism in central Maine, which has been the cradle of several outstanding leaders of the Society of Friends. It was especially significant to realize that this dynamic pioneer Quaker gave his convincing messages on the very site of the present Chapel of Oak Grove in which the Fellowship was meeting.

Turning from "hitherto" to "henceforth," Rufus Jones visualized the enduring influence and unquenchable power that can be generated from dedicated lives. He related amazing experiences of present-day medical missionaries and Service Committee workers. A desire was aroused in those present to be "bridge-builders" and to "make straight in the desert a highway for our God."

After the meeting, picnic lunches were shared on the beautiful hill-top of the school with the spacious view of the Kennebec River Valley and Rangeley Mountains. Completing the afternoon of fellowship, those who could remain longer enjoyed joining in the singing of old hymns in the new apartment-suite of Robert and Eva Owen, led by James A. Coney and Dr. John Woolman Brush of Andover Newton Theological Seminary.

An Enrichment of Spirit

Friends of New England in Annual Session

By Eleanor C. Bailey

THE Yearly Meeting of Friends for New England, said to be the oldest continuous Yearly Meeting in the world, held its 282nd annual session from June 23-28, 1942, at Ocean Park, Maine. It was an ideal setting this year, with smiling skies, peaceful atmosphere, and mingled fragrance of sea and pines. Here, in a brief respite from the affairs of a war-torn world, those in attendance experienced an enrichment of spirit in meditation, fellowship and discussion.

Despite the war emergencies and the New England restrictions on travel there was not the anticipated depletion in attendance. Of the sixty-nine regularly appointed representatives, sixty answered to their names. All sessions were generally well attended.

This year, in accordance with the advice of the meeting on Ministry and Oversight, there were two devotional meetings each morning at 8:30. At one of these there was group hymn singing followed by spoken testimony or testimony in song. At the other there was silent worship. Meditative communion and individual testimony came from old and young. It was interesting that the concern for this type of meeting arose among the young Friends.

The Bible Half Hour each day just before noon was enthusiastically attended by Friends and also by many from the Conference of New England Rural Ministers which was in session nearby. Rufus M. Jones gave a series of discussions on the life and teachings of Saint Paul. Much new insight and inspiration were gained from these periods.

The routine business of the sessions was conducted in a spirit of unity and dedication intermingled with occasional humor. As reports from the several committees were read and accepted, deep appreciation was expressed for the devoted work and excellent accomplishment of many Friends of the Yearly Meeting.

On the day set aside for the discussion of missions, Merle L. Davis, administrative secretary of the American Friends Board of Missions, in a comprehensive outline of present day mission work gave new significance to this vital phase of church life. His illustrated lecture on Mexico was much appreciated.

As a culmination to much valuable discussion of evangelistic and church extension, Dr. Frank Jenning's address, "The United Outreach of the Church," was given. He emphasized the need today for all churches to march together under a banner of love and truth against the tremendous forces of evil rampant in the world. Dr. Jennings is secretary of the Massachusetts Federation of Churches.

On Friday evening there was a lecture on peace by Dr. Bonnel of the Central Square Baptist Church of Portland, Maine. He is a stirring and courageous apostle of the Christian way of life as held by Friends.

Rufus M. Jones, Mary Hoxie Jones, and Philip Jacob reported on the activities of the American Friends Service Committee in its constantly growing phases. The constrictions of war greatly hamper activities in Europe. Although several tons of clothing have been shipped, the feeding of the French children grows increasingly difficult, since it is impossible to ship food to them or to send money out of this country for purchasing food in Switzerland. The work camps, so valuable to the youth participating and helpful in carrying out the true message of Quakerism, continue to grow. The most recent task of the Service Committee has arisen in connection with the Japanese in this country. Since Friends have shown keen interest in alleviating their condition, the Service Committee has been assigned by the government the task of placing Japanese students in colleges and universities removed from the coastal areas. Philip Jacob gave a very clear picture of the Civilian Public Service camps, their personnel, organization, and purpose.

Much satisfaction and encouragement are felt throughout the Yearly Meeting because of the activities of the Junior Yearly Meeting under the leadership of Harold Tollefson. The Young Friends, organized on the same pattern as the adult Yearly Meeting, were led by Leslie Shaffer, Joseph Lippincott, Canby Jones, and others.

Again the report of the Yearly Meeting treasurer elicited a voicing of hearty appreciation of the great amount of careful details his work had included, particularly in view of the fact that he had handled the funds for the Civilian Public Service camps.

A letter from the Connecticut Valley Friends aroused a new concern for the uniting of the two Yearly Meetings and the independent groups in New England.

On the recommendation of the Evangelistic and Church Extension Committee, James A. Coney was again unanimously appointed General Superintendent of the Yearly Meeting.

Deep regret was felt among Friends generally that Lyra Trueblood Wolkins, after seventeen years of faithful and outstandingly efficient service as Recording Clerk of the Yearly Meeting, felt she ought to be released. Helen T. Gifford was appointed to serve at the opening session next year.

It was a fitting conclusion to a week of spiritual rededication when, on Sunday morning, Rufus M. Jones, lifelong, beloved, and honored member of the Yearly Meeting, spoke to a congregation which filled the great Temple at Ocean Park. His theme was the question, "What is life?" The answer he found in Psalms 16:5, "Thou, O Lord, art what I get out of life."

After a period of silent prayer following the morning message, the Presiding Clerk, Arthur Jones, read the concluding minute:

"The two hundred and eighty second annual session of the Yearly Meeting of Friends for New England has now completed its purposes to the measure of our ability. We have recognized our dependence on the wisdom and strength that comes from above. Somewhat of the burden of the world's suffering has been laid upon us. We have been aware of the ocean of darkness and death that does encompass the whole earth. But we have seen and touched that infinite ocean of light and love which flows over the ocean of darkness. The love of God has shined in our souls. We now conclude our sessions, praying that we shall faithfully walk in the light as our Lord Christ is in the light and is himself the light, and we would be joyous light-bearers in a darkened world."

WE APPROVE! NOW LET'S ACT

Writes one reader:

"I wish that the Five Years Meeting and THE AMERICAN FRIEND would put up a mighty protest against the drafting of boys of 18 years. I think the press headline, 'Boys 18 Face Draft,' was a feeler to see whether the country would protest. Let's show them!"

PLANNING SUNDAY SCHOOL FOR THE CHILDREN

By Ellen H. Reece

"Come, let us live with our children," was the admonition of Frederick Froebel, founder of kindergartens. If we are willing to do this we will do a much better job of teaching them. Placing ourselves on the child's level of experience and thinking, we may guide his growth in the knowledge and love of God and of Jesus in a much more effective way than by teaching words only.

One-room schools have curtained off corners, and found separate places for Beginners of 4 and 5 years of age; Primaries 6, 7, and 8 years old; and Juniors of 9, 10, and 11 years. These groups are of such different stages of development, that it pays to go to all the trouble involved. The objection is often made that in some schools the groups would be too small. There is no more sacred task than that of helping to mould character and if it should be a child's privilege to have "private lessons," being the only one of his age group, a teacher could become a very personal friend. If, however, it seems to be necessary to have all children of 11 years and under in one group, much more careful planning is necessary to meet the mental level of each child and to keep him busy thinking. The older children would naturally take the lead, and in helping to plan the worship services could learn to share parts of the program such as songs, stories, and scripture verses which have meaning for the younger children.

The program of a Children's Division should include the following parts:

A fellowship period of greeting, reports of illness or other reasons for absentees; welcome to visitors; seasonal interests; reports of questions discussed previously and left for investigation.

Preparation for Worship might include presenting the theme or problem, showing pictures related, songs appropriate for the thought of the morning, but unfamiliar perhaps and requiring interpretation and practice in singing. Sometimes the children will suggest the scripture that may be most helpful, or references may be selected by a planning committee who will suggest how these may be used. The group may need to stand or change position.

The Worship Period may be preceded by quiet music. The program should be varied both in content and order from time to time. The room or corner should be neat and in order; the center of interest as beautiful and worshipful as possible. Flowers, a good picture large enough for all to see easily, and the open Bible, all help. Avoid having too many things. The worship center should be simple and restful. The service may have a call to worship, and a familiar scripture, such as, "The Lord is in his holy temple, let all the earth keep silence before him."

Period of silence.

Worship song—one that has been talked about, so that the message is clear.

Prayer — oftentimes including silent prayer.

Service for the offering—after this has been collected by classes or by the group as a whole, the gifts are brought forward and presented with a verse about giving, a prayer or song. Quiet music helps.

Story or talk by the leader, told, not read—after this, prayer, if children are thoughtful. Perhaps they would like to say sentence prayers. Time for silent prayer may be allowed also.

If the subject is one that suggests action such as planning ways of being helpful, such plans should be made definite.

Song of action.

Class period—there are many helpful books in our Lending Library which suggest programs, seasonal projects and methods.

If the building in which a school meets must be one room only, songs and instrumental music would be disturbing to others though whisper songs may be used. Whatever the conditions under which we meet, let us work *with* our children and not altogether *for* them.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

WHENCE DOUBTS COME

Wherefore didst thou doubt?

Matthew 14:31.

* * * *

Doubt, as we are thinking of it, is not a crime, but a malady.

Henry Van Dyke.

* * * *

The spread of skepticism is often attributed to the growth of our conception of the physical magnitude of the universe. The bewildering number and distances of the stars, the gigantic masses of matter in motion, and the tremendous sweep of the forces . . . are supposed to have overwhelmed and stunned the power of spiritual belief in man.

Henry Van Dyke.

* * * *

Several threads are plaited to make the binding-cords of our misgivings . . . one is our new conception of the world . . . another is the new science, now becoming old, with its doctrine of natural law . . . still another strand in our denials is the new psychology with its theory of religion as "escape" and "projection" . . . But by far the strongest thread in our skepticisms is our perversity, the twisted fashion of our conduct—our anger, greed and pride.

George A. Buttrick.

* * * *

Some men—often the precocious, clever ones—are biased against religion because in youth they accept an immature philosophy of life and have never changed it. The crust forms too soon on some minds and if it forms during the period of youthful revolt they are definitely prejudiced against religious truth. The difference between such folk and the great believers is not that the believers have no doubts, but they did not fix their final thought of life until more mature experience had come.

Harry Emerson Fosdick.

* * * *

Like you this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?

Robert Browning

* * * *

In spite of the great benefits which the physical sciences have bestowed upon mankind—a longer life, a more comfortable life, a life more free from physical pain, and a life filled with an infinite variety of interesting objects and educational experiences—there is no evidence that individuals are happier, that families are more united, that governments or political bodies are wiser, or that nations are less likely to go to war.

Henry C. Link.

* * * *

Faith is dying—faith in men largely—the golden rule which is the essence of Christian philosophy is the basis of faith. But the golden rule . . . has fallen into desuetude . . . everywhere men are dwelling in fear. The terror of a vast unbelief is gripping mankind in some sort of spiritual glacial epoch.

Fletcher Dobyns.

* * * *

Since all Christians are agreed on the wrongfulness and wastefulness of war, even though they may in particular instances believe themselves compelled to wage it, acquiescence in this supposed necessity can only mean capitulation to expediency and defective confidence in God.

Evelyn Underhill.

* * * *

O God, we thank Thee that when we lose faith in Thee, soon or late we come to faith in something that leads us back again with firmer trust and more sincerity. . . Grant to us clearer vision of the light that knows no shade of turning . . . incline our hearts to love the truth alone. Amen.

WHO'S WHO AMONG OUR CONTRIBUTORS

CHARLES F. THOMAS—Pastor, First Friends Meeting, Des Moines, Iowa. Chairman, Youth Department, Five Years Meeting Board on Christian Education.

EVAN W. THOMAS—A C. O. during the last war; now Assistant Professor of Medicine at N. Y. University College of Medicine; chairman of N. Y. Metropolitan Board for Conscientious Objectors and National Chairman of War Resisters League; brother of Norman C. Thomas.

BERTRAM PICKARD—For many years head of the Friends Center in Geneva, soon going to Washington, D. C. to work on post-war planning.

MILDRED JENSEN LOOMIS — Religious educator and student of social studies, living in Brookville, Ohio.

FRANK D. CAMPBELL—Methodist minister of Neoga, Illinois, and former missionary to India. Member of the Wider Quaker Fellowship.

ELEANOR C. BAILEY—Friend of Winthrop, Maine; member of the Yearly Meeting of Friends for New England.

ELMER H. BROWN—Pastor of the Carmel, Indiana, Meeting.

HOWARD W. ELKINTON—Philadelphia Friend and former A. F. S. C. worker in France and Germany.

WILLIAM MORRIS MAIER—A. F. S. C. representative in Hawaii.

C. P. S. CONTRIBUTIONS IN LIEU OF DEFENSE BONDS

Attention all Indiana Friends!

Word was received on July 18 from the office of the Indiana State Administrator, War Savings Staff, that it is agreeable for Friends to correct the "Pledge for regular investment in Defense Savings Bonds" so that contributions to Civilian Public Service will be accepted in lieu of purchase of defense bonds.

Alvin T. Coate, Chairman of the Executive Committee of the Five Years Meeting, and Albert L. Copeland, Clerk of Western Yearly Meeting, approached the War Savings Staff on behalf of all Friends, at the request of Civilian Public Service, and apparently found the staff amenable to their suggestions.

The regular pledge forms are to be corrected as follows: Cross out the words "invest . . . Defense-Savings Bonds" and insert instead "contribute . . . Civilian Public Service Certificates."

In the next line the word "Bonds" should be crossed out and "Certificates" written in its place. The statement, "Through a regular purchase plan installed by the following organization," should be completed to read: Civilian Public Service, American Friends Service Committee, 20 S. 12th St., Philadelphia, or 101 S. 8th St., Richmond.

We quote from Charles E. Hoover, Deputy Administrator of the War Savings Staff, in his letter of explanation:

"In future pledge campaigns, as in the past MacArthur Week, it would be agreeable to us for your people to correct the pledge forms in accordance with the sample you submitted.

"We know of the generous contributions your members have made in accordance with the dictates of their conscience. In many communities of Indiana, your people are buying Civilian Public Service Certificates and are thus aiding their nation."

Readers will recall that in the July 2 issue of THE AMERICAN FRIEND we pointed out that Pennsylvania, New Jersey, Maryland, and New York State administrators had already consented for Friends and others to contribute to Civilian Public Service instead of investing in defense bonds in those States.

Let's hear soon from other States that similar permission has been granted!

GOVERNMENT CONTROL OF OUR C. P. S. CAMPS?

The men in the Civilian Public Service camps have been voting on this ballot: "Will you go to a government camp if one is set up?" Such a camp is defined by Selective Service as one which will offer maintenance plus $3.00 monthly allowance, and which will be under the direction of a single government appointee. (C. P. S. camps now have dual direction, as the work project is supervised by a government appointee and the camp is directed by a Peace Church appointee.) There would be no distinction between defense and non-defense work on the project.

This last statement has caused much criticism among the men in camps. Major McLean replied to this criticism: "Under the present Selective Training and Service Act, any man classified as IV-E can be expected to do defense work, regardless of the kind of camp he is in." He pointed out that there is no distinction expressed in Section 5 (g) of the Act and the selection of the kind of work project is a duty delegated to the Director of Selective Service by executive order of the President. However, on one previous occasion when a defense issue arose in connection with a camp project, General Hershey was extremely cooperative, and the matter never came up again.

The result of the official ballot from Washington has not come in, but a dummy ballot, not entirely complete, indictates that out of 772 men in eleven Friends camps, 53 did not vote, 52 voted "yes" or "no" with qualifications, 50 voted for neither, 13 voted *for* such camps, and 604 voted *against* such government camps.

"FULL AND OVERFLOWING" AT QUAKER HAVEN

"Come to our own Quaker Haven
O come happy friendships to make.
No place draws us nearer to heaven
Than the little white Lodge by the Lake."

Quaker Haven was a busy scene on July 5th. At the "little white Lodge by the Lake" buses and automobiles discharged 179 campers. Because of the now familiar "tire shortage," it was decided to hold the Intermediate and Senior Young Friends conferences simultaneously. Dormitories were full and running over. To reduce the cost of food the campers cooperated by appearing at Beulah Lodge with canned fruit, vegetables, honey, and eggs.

A busy program under the direction of Kenneth Pickering filled the days and evenings with pleasure and study. The Seniors had a choice of the following classes: "Home and Marriage," Milton Hadley, leader; "How to Use the Bible," R. Furnas Trueblood in charge; "Quaker Interpretation," led by Norval E. Webb; "Finding Myself," conducted by J. Grant Johnson; "Music Interpretation," led by Billy and Marie Lewis. Intermediates had a choice of these classes: "Bible Heroes," Edward Linton leading; "Comradeship," H. Earl Cox in charge; "Handcraft," led by Violet and Edward Linton, and "Music Interpretation," with Billy and Marie Lewis leading. Annice Carter's class on the "Romance of Christian Service" and Millard Markle's class on "Nature Study" were open to the whole camp.

Meal time was the most popular time of the day, when hungry campers responded to plentiful food well cooked. Recreation included outdoor games, swimming and boating. Vespers and campfire filled the sunset and twilight hours when, as the sun sank low, we felt that God was nigh.

The genial, Quakerly influence of Elbert and Lieuetta Russell was felt in camp. Elbert Russell's fervent, devotional messages at the close of the day were deeply appreciated.

Two other Quakers were in acceptable attendance in camp—T. Canby Jones and Charles Thomas, representing Young Friends of America. Canby Jones led a devotional group in the afternoon. These Friends made us feel they were living their messages and that Friends everywhere had a concern for youth.

Aaron Napier, father of Quaker Haven, expressed the concern of Indiana Quakers when he said, "We felt we must have the camp this year, even if we lost a thousand dollars." CORNELIA BOND.

QUAKERDOM · AT · LARGE

We read in *The Friend* (London) that the Press Department of the German Government has ordered the cessation of publication, on the grounds of war economy, of *Der Quäker*, the monthly organ of German Friends. The last issue was that of March, 1942.

* * * *

Arthur and Arline Hobson, who have been stationed among the Osage Indians at Hominy, Oklahoma, under the American Friends Board of Missions since August, 1940, have resigned and returned to Arthur Hobson's home in New Jersey, where he expects to take up other work.

* * * *

Clarence E. Pickett, Executive Secretary of the A. F. S. C., left on July 20 for a three months' leave of absence from the Philadelphia office. With Lilly Pickett and his two daughters, Rachel and Carolyn, he will spend most of this time in Mexico. C. Reed Cary will be Acting Secretary until Clarence Pickett's return in October.

* * * *

On June 27 at Marlboro, N. Y., twenty-one men from the C. P. S. camps at Ashburnham, Campton, Petersham, Royalston, and Stoddard gathered for two days of worship and practical study of the technique of prayer. Dr. Richard Roberts, Welsh preacher, and one of the founders of the F. O. R. in England who brought it to this country, directed the worship.

* * * *

Merle L. Davis, Executive Secretary of the American Friends Board of Missions, and Howard W. Cope, Chairman of the Mission Board, flew from Miami, Florida, on July 14 to visit Friends meetings in Jamaica and Cuba. One of the main purposes in visiting Jamaica is to survey Friends educational work on the island. In Cuba, Howard Cope will speak at the Young Friends Conference which begins August 3, on "Building for Eternity."

* * * *

The American Section of the Friends' World Committee for Consultation and the Peace Section of the American Friends Service Committee are making arrangements for a conference to discuss plans for Post-War Reconstruction, to be held at Wilmington College, Wilmington, Ohio, August 31 to September 4. This conference will consider the spiritual, social, economic, and political requirements for a durable peace. It will be limited in number, and those desiring to attend should communicate with E. Raymond Wilson or Leslie D. Shaffer at 20 S. Twelfth Street, Philadelphia, as soon as possible. Room and board for the period will be approximately $8.00, plus a registration fee of $2.00

* * * *

"Strength for Service" is the title given a small booklet just released which carries daily devotional messages for men in the services. It is a compilation of devotional writings from some 370 clergymen and Biblical scholars. We find Friends well represented among contributors, with the following names appearing: Alexander C. Purdy, Murray S. Kenworthy, Errol T. Elliott, Murray C. Johnson, William J. Sayers, Charles F. Thomas, Edwin McGrew, Edgar H. Stranahan, Cecil E. Hinshaw, Cecil E. Haworth, A. Ward Applegate, and Levi T. Pennington.

* * * *

Bertram and Irene Pickard, English Friends, plan to move to Washington, D. C., early in September, where they will spend the coming year. Bertram Pickard will carry on the type of program which he had established in Geneva, writing interpretative articles for Friends papers, doing research, holding conferences, and having contacts which will be helpful in advancing an understanding of peace in the post-war world. Many of his associates with the League of Nations, the International Labor Office, and government officials and delegates are now located in Washington, so he will need little introduction. Irene Pickard will continue to speak before Friends groups, for which the Fellowship Council has been making arrangements during the past two years. Their eldest daughter, Joy, will enter Smith College, and Allison and Erica will continue at George School.

NEWS OF OUR MEETINGS

John Compton, pastor of the Anderson, Indiana, Meeting, was recently appointed President of the Anderson Ministerial Association for the coming year. This is composed of between thirty and forty ministers from churches of all denominations. . . Anderson Meeting was host to Fairmount Quarterly Meeting on June 20, 1942. H. Earl Cox was the speaker of the morning session.

* * * *

The resignation of William J. Cleaver as pastor of the meeting at Noblesville, Indiana, has been received with much regret by his many friends. During his eight years of faithful and untiring service the attendance has increased and eighty new persons have been received into membership.

* * * *

Bangor Quarterly Meeting met at Bangor, Friends Church near Union, Iowa, on May 23, 1942. Because of tire shortage the Ministry and Oversight meeting was held earlier the same morning. Richard Newby, Quarterly Meeting Superintendent, delivered the morning message. The business session was held in the afternoon and Young Friends met on Sunday afternoon, with the pastor of the Community Church of Union, Iowa, bringing a most acceptable message. All members of the meeting were invited to attend the dedicatory service to be held the following Sunday at the Friends Church of Liberty Monthly Meeting.

* * * *

Liberty, Iowa, Friends have been meeting in the school gymnasium since December 14, 1941, when they found smoke pouring from the basement windows as they met for worship that morning. The church and contents including song books, curtains, and dishes recently purchased were all lost. A building committee with the pastor, Guy Harvey, as chairman was appointed, and a goodly sum of money was pledged to add to the insurance money, but after several meetings with contractors it was found the materials could not be obtained. A church building standing about 4 miles from the old site was found in good repair which could be purchased from the Church of Christ. After a thorough cleaning, meeting was held there March 22. Interest and attendance increased forty per cent, so the building was redecorated, electric lights installed, and the dedication service held on May 31, 1942. Richard Newby brought the morning message and Joe Speas gave the afternoon sermon. The Cleveland Colored Quintette gave a program of testimony and song.

* * * *

"Build Today for a Christian World" was the theme of the Regional Young Friends Conference held at Paoli, Indiana, on July 26-28. This Conference took the place of the annual Camp Mack and was attended by Young Friends of Blue River and Sand Creek Quarterly Meetings. Speaking at the six sessions of the Conference was Percy M. Thomas, Educational - Promotional Secretary of the Five Years Meeting. A young Friend presided at each session and special music was furnished by the various meetings represented. Although this

conference was a new venture, all concerned felt it was a great success and hope a similar one may be held next year.

* * * *

The Iowa Conservative Young Friends Conference is to be held from August 20 to 24, 1942, at Clear Lake, Iowa. The Conference subject is "Our Place in the World Today."

* * * *

A Hamilton County, Indiana, Young Friends Conference (Carmel, Westfield, and West Grove Quarterly Meetings) was held at the Westfield church on June 29-30, 1942, with a registered attendance of nearly one hundred and fifty. Guest speakers were Dr. and Mrs. Harold Cooper of Marion, Indiana. Ward Avery, Kokomo, was in charge of the music during the two-day conference, and a play was given by the Young Friends of the Eagle Creek Meeting. Discussion leaders included Burnie Cook of Sheridan, Elmer Brown of Carmel, Albert Copeland of Westfield, and Marcus Kendall and Merritt Murphy of Carmel. Other speakers were Orval Dillon of Hortonville, William Cleaver of Noblesville, and Lyman Cosand of Gray. This was one of a series of regional Young Friend Conferences held in Western Yearly Meeting this year as an emergency alternative for Camp Mack, which was discontinued.

* * * *

The Spiceland, Indiana, Quarterly Meeting met on June 13, 1942. DeWitt Foster, pastor of Spiceland Meeting, presented a sermon on temperance. On Monday, June 15th, the Daily Vacation Bible School began with an enrollment of 105. The local meeting sent five delegates to the Young Friends Conference at Quaker Haven from July 5-10.

* * * *

A ten-day Vacation Bible School was held at the Valley Mills Meeting near Indianapolis, Indiana, last May, with an enrollment of seventy-four in five classes and an average attendance of sixty-one. At the close of the school, a demonstration program was given. Children who attended came from the community, in which at least thirteen denominations are represented, including Roman Catholics and Greek Orthodox. . . . Simon N. Hester has accepted the unanimous invitation of the Valley Mills Meeting to continue his services as pastor, with an increase in salary accompanying. Simon and Catherine G. Hester will begin their seventh year at Valley Mills in September. During this time the church has completed a $3,000 remodeling program. The respect and affection felt by the meeting and the community for the Hesters have grown from year to year.

PROMINENT VISITORS AT WHITTIER MEETING

Whittier, California, Friends are just completing a very busy and helpful period. The Institute of International Relations brought much profit to the church as well as to the community, with Georgia Harkness of Garrett Biblical Institute and Howard Thurman of Howard University giving the Sunday addresses. The Yearly Meeting sessions were inspirational with Levi T. Pennington of Pacific College and Arnold Hodgin of Asbury College bringing the Sunday morning and evening messages. The Whittier College commencement season is always of interest to the church. This year the minister, O. Herschel Folger, gave the baccalaureate sermon, and Dr. Aubrey of the University of Chicago gave the commencement address.

Other outstanding speakers of recent weeks have been the Yearly Meeting Superintendent, Harley Moore; the Superintendent of Missions, Merrill Coffin; the Pacific Coast Secretary of the American Friends Service Committee, Raymond Booth; the first Friends missionary to China, Robert Davidson; the Civilian Public Service Director, Paul Furnas; the Secretary of the National Council for Prevention of War, Frederick J. Libby.

It has been announced that in September two new members of the staff will begin their work. William Wright of the Los Angeles United Presbyterian Church, formerly a Friend, as minister of music, and Charles Lampman, Friends pastor at Ramona, California, as assistant to the pastor. The former assistant, Roger Ackley, has accepted a position in Portland, Oregon, and Frank Pursell, choir director for the past six years, is going into concert work.

The morning attendance during the past ten months has been the highest in six years. The two young people's groups have had the largest total attendance for a long time. For the sake of better acquaintance, the missionary circles have reassigned their entire membership and are starting enthusi-

FINANCIAL STATEMENT

Report of United Benevolences

(April 1, 1942 to June 30, 1942)

Received from Yearly Meetings:	
Baltimore	$ 198.87
California	48.00
Canada	25.00
Indiana	3,104.39
Iowa	758.15
Nebraska	63.07
New England	1,473.75
New York	1,127.00
North Carolina	1,202.20
Western	1,391.24
Wilmington	331.87
Other Sources	376.97
Total Receipts	$10,100.51
Distributed to:	
American Friends Board of Missions	$ 7,200.11
Peace Association of Friends in America	199.82
Board on Christian Education	388.16
Board on Public Morals	55.36
Board of Education	28.02
Fund for Aged Ministers and Missionaries	673.00
Cooperative Fund	1,445.27
Emergency Fund	110.77
Total Disbursements	$10,100.51
Estimated budget for year 1942-43	$68,820.00
Receipts to date	10,100.51
Balance to be raised by March 31, 1943	$58,719.49

astically on their year's work in the new groups. The annual home coming will be combined with the twenty-fifth anniversary of the building of the present church building on October 4th.

ABRAHAM'S INTERCESSORY PRAYER

(Continued from page 322)

of which we are a part; for the evangelization of our own communities and the effective pursual of a well rounded program of Christian education; certainly it should include a burden for those about us far and near who are in physical and mental suffering, and for our enemies and those who despitefully use us and persecute us, in our own small worlds and to the ends of the earth.

Genuine intercessory prayer wells from the depths of the spiritual sensitiveness of the vigorous Christ-like life.

Carmel, Indiana. ELMER BROWN.

THE PEACE OF GOD

In total war there still is peace
Where plowmen turn the sod,
And sow the miracle of seed
And put their trust in God.

There is a dauntless quietude
Where evening lulls the birds,
And mothers guard their sleeping babes
With supplicating words.

Tranquil are the stars that saw
The sack of ancient Rome;—
The peaceful toilers see the Christ
Above their blasted home.

Peace still abides where fires of love
Burn in man and youth,
In service camp and prison cell,
Where the light is truth.

EARL BIGELOW BROWN.

Upper Nyack, New York.

IMPORTANT CONFERENCE IS SCHEDULED SOON

A six-day study-conference on "Rebuilding Now," under the leadership of A. J. Muste, Prof. W. B. Hesseltine, and others, will be held at Fellowship Farm, Prairie du Sac, Wisconsin, September 13-18, under the auspices of the educational committee of Fellowship Farm. The subjects to be considered are, "Our Course of Action as Individuals," A. J. Muste, leader, and "The Rise of Totalitarianism in the United States," W. B. Hesseltine leading. These subjects will be considered each of the six days. There will be also one conference daily on various aspects of the Post War World, such as "Relief Now for Starving People," "Negotiated Peace and the Peace Conference," "Dangers from the Spirit of Hatred and Revenge," "Post War International Government," "Post War Economic Adjustment," and "Position of Labor After the War."

The cost of the conference will be $10.00 per person for the six days, including board and room. Those interested in attending should write to Alice Shoemaker, Sunset Point, Madison, Wisconsin.

Strength for Service

to God and Country

Edited by Norman E. Nygaard

A NEW BOOK OF DAILY DEVOTIONS

Prepared especially for the men in the service. Each of the 370 pages is a complete unit of devotion for the day, containing a carefully chosen Bible selection, comments of some three hundred words on the theme, and a manly prayer at the bottom of each page. Three hundred and seventy contributors, many of them Friends. Pocket size, in blue or khaki. A splendid gift for any young man in the services.

75c each or $7.50 per dozen

NEW MINISTER GREETED AT AMBOY, INDIANA

Friends of Amboy, Indiana, are welcoming in their midst their new pastor, Isaac Harris, and his wife, Maie Harris, who arrived in the city on July 23 from Winston-Salem, N. C., accompanied by their little daughter. For the past year and a half Isaac Harris has been pastor of the Winston-Salem Friends Meeting. He is a son of Edward B. Harris and a grandson of Alfred H. Harris, both of whom were Friends ministers. He is a graduate of Guilford College. The meeting at Amboy is particularly grateful to have the Harrises, as they have been without a regular pastor since the death of L. Herbert Reynolds last February.

The splendid services given by Milton Hadley, of White's Institute, who has served as a supply minister, have been deeply appreciated.

An installation service for Isaac Harris was held on Sunday, July 26, in charge of Milton Hadley. Friends enjoyed a basket dinner in the church basement following this service. On that afternoon a reception was held for Isaac Harris and his family, at which Milton Hadley and his family were also honor guests.

The newest of N. B. C.'s religious programs continues under the direction of Dr. Frank Black, N. B. C. General Music Director. It is broadcast on Sundays at 4:30 p. m., EWT. Dedicated to all its listeners, whatever their creed, "We Believe" presents the great music of the Catholic, Protestant, and Jewish faiths. Frank Black conducts the symphony orchestra and mixed choir.

BIRTHS

HURST — To Donald Randolph and Alice Woodard Hurst, on July 6th, 1942, in Indianapolis, Indiana, a daughter, Diana Louise.

MARRIAGES

DILTZ-RAINS—At the home of the bride's parents, in Leesburg, Ohio, on June 27, 1942, Sara Esther Rains, daughter of Clarence and Ethel Rains, and George Lee Diltz, son of Mr. and Mrs. Roy Diltz of near Greenfield, Ohio. Adam Flatter, minister.

KELSO-JONES—At the home of the bride's parents, in Winthrop, Maine, on June 10, 1942, Margaret W. Jones, daughter of Arthur and Florence M. Jones, and Frederick J. Kelso, Jr., of Portland, Maine. The couple are at home in Rochester, New York.

PICKETT-DENHAM—On June 26, 1942, at the First Friends Church in Pasadena, California, Elizabeth Ann Denham, daughter of Ralph and Elsie Denham, and Edwil Everest Pickett, son of W. Ellis and Edna Pickett. Ernest Lamb, minister.

PORTER-BYRD—At the Friends Church in Marshalltown, Iowa, on February 15, 1942, Kathryn Byrd, daughter of Carl and S. Ella Byrd of Denair, California, and Ronald Porter, son of George Porter of Marshalltown, Iowa. Orval H. Cox, minister.

SHANK-MENDENHALL—At the Friends Church in New Burlington, Ohio, on June 28, 1942, Helen Mendenhall, daughter of Everett and Alice Mendenhall, and Jesse Shank, son of Samuel and Amelia Shank. Raymond N. Chapman, minister.

TURNER-PARK — At Goshen Friends Meetinghouse near Zanesville, Ohio, on June 10, 1942, Evalyn Park and Fred Turner of Russiaville, Indiana. James D. Park, minister, assisted by Elmer G. Merrill.

DEATHS

CORNELL—On June 22, 1942, in Dartmouth, Massachusetts John A. Cornell, aged 73 years. The son of Philip A. and Abbie Cornell, he was born in the family home at Dartmouth and was educated in the local school and at Friends' School (now Moses Brown) in Providence, Rhode Island. Though his civic

WESTTOWN SCHOOL

Est. 1799

Many children have profited by the boarding school experience. Plan for your children to have this opportunity. The school office is open to visitors throughout the summer.

For catalogue address:
JAMES F. WALKER, *Principal*
Westtown, Pennsylvania

responsibilities took a major part of his time, he gave conscientious, devoted service to the Society of Friends. At the time of his death he was an Elder, overseer, trustee, and Clerk of the meeting on Ministry and Oversight in Dartmouth Monthly Meeting; he had also served as treasurer for thirty-five years. He is survived by six children.

EVANS — Ensign William Robinson Evans, Jr., a carrier combat pilot, son of William R. and Lois Evans of Indianapolis, Indiana, reported missing after the battle of Midway.

DAVIDSON—On May 9, 1942, in Los Angeles, California, Robert John Davidson, pioneer Friends missionary to China, at the age of seventy-eight. The eldest son of Adam and Mary Davidson, he was born in Portadown, County Armagh, England, on June 22, 1864. He was educated at Lisburn Friends' School. In 1886 he and his wife, Mary Jane Catlin, were sent by Friends to the Province of Szechwan, where they carried on dispensary and evangelistic service, and later educational work. Following the death of his wife in 1918 he was married to F. Pearl Page, an American missionary, in 1922. On the field, Robert Davidson served as administrator, educator, dispenser, builder and treasurer. He taught at Union University and later served the Friends School at Brummana. After their return to England in 1932, he worked with the Friends Service Council and served at Friends House. Surviving besides his wife are one son and three brothers.

LEWIS—On June 12, 1942, at her home in Cincinnati, Ohio, Elizabeth Ann Lewis, aged 84 years, following an illness of one month. For many years she was a member of the Baltimore Meeting. About fifteen years ago, she and her late husband, Benjamin Lewis, transferred their memberships to the Cincinnati Meeting, in which she was an Elder. During the years she was able, she was a faithful worker in the meeting, the Bible School, and the Missionary Society. She and Benjamin Lewis were instrumental in establishing the Monthly Meeting at Elkhorn, West Virginia. Surviving are eight children and eight grandchildren.

MILLER—In Roseberg, Oregon, Ernest W. Miller, the husband of Mamie Schumann Miller and a member of the Marshalltown, Iowa, Meeting. He was a native of Bern, Switzerland. Funeral services were conducted on July 1 in Marshalltown, Orval H. Cox in charge, with burial at Laurel, Iowa.

MOORE—On June 22, 1942, at Harrogate, Tennessee, Jesse H. Moore, aged eighty-seven years. Born in Goldsboro, North Carolina, on April 18, 1855, he was the son of Curtis Pearson and Smithey Jinnett Moore. In 1881 he was graduated from Haverford College and began his career as a Friends minister and teacher in North Carolina and East Tennessee. He served as principal of Nahunta Academy, North Carolina, until 1890, when he went to Texas as principal of an Estacado school for three years. Returning to Tennessee in 1894, he served as principal at Friendsville until 1902. He was later principal of a Philadelphia, Tennessee, high school, professor of History and Psychology at Loudon County Normal School, and dean of Washington College. In the fall of 1905 he went to Lincoln Memorial University as dean and professor of Greek and Latin. Since his retirement there in 1928 he has been identified with the activities of that college, attending many functions and having a rich influence upon the college life. He is survived by one daughter, Ruth Moore, of Harrogate, Tennessee.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10. a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Meeting for Worship — 10:00 to 11:00 a. m. Willard O. Trueblood, Minister. Telephone, RILey 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From May through October at Friends Meetinghouse, 144 East 20th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett.....Chicago, Illinois
Vice-Chairman of Council and Board
Jesse O. Parshall.....Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL
Albert L. Copeland.....Westfield, Indiana
Chairman
J. Hoge Ricks.....Richmond, Virginia
Edgar H. Stranahan.....Oskaloosa, Iowa

Subscription Price $1.50 per Year
Foreign, 50 Cents Extra
Single Copies, 10 Cents

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR, AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1942-43. Friends children will be given preference in filling vacancies if applications are for either the First or Second Class.

Changes in boys' enrollment are more likely than in the case of girls but prompt action is encouraged. The Scholarship Committee has a small amount of funds still available for applications placed in the near future.

Consultation at the school or inquiries by correspondence are invited.

For a catalogue and bulletins descriptive of the George School curriculum, write to

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY